

The Pleasures of Marriage.

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The Pleasures of Marriage

OR

MARRIAGE IDEAL.

BY
K. DEYER.



**Most Simple Methods to Make Every
Marriage a Complete Success.**

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INTRODUCTION.

Dear reader, think twice before choosing a mate for life. Don't look at the youthful or physical aspect of the case alone. Illness may come to all, and its ravages are neither to be reckoned nor avoided.

Young man, don't marry a girl because she is pretty, well dressed and up to date without considering what she may be twenty years from now, when her juvenile fascinations fall from her and her beauty fades. Do you love the girl herself, or do you admire her because of her style, or the attraction she seems to have for others?

Domestic felicity, like everything else worth having, must be worked for—must be earned by patient endeavour, self-restraint, and loving consideration for the tastes, and even for the faults, of him or her with whom life is to be lived.

Certainly few people gain as much happi-

ness from their marriage as they might. They expect to find happiness without taking any trouble to make it, or they are so selfishly preoccupied that they cannot enjoy it. In this way many a husband and wife only begin to value each other when death is at hand to separate them.

Selfishness crushes out love, and most of the couples who are living without affection for each other—with cold and dead hearts, with ashes where there should be a bright and holy flame—have destroyed themselves by caring too much for themselves and too little for each other.

Sympathy is the bond that holds human hearts together. A similarity of tastes, a reciprocal interest in each others pursuits and pleasures, is too seldom found in wedlock to-day. How much misery falls upon the luckless heads of those who "marry in haste to repent at leisure" the daily records of the divorce courts plainly show.

Marriage unites all the conditions that makes a blunder possible. Two young people

pleased with each other's youth, health, natural gayety and good looks and fancy that it would be delightful to live together. They marry, and in many cases, in spite of the most meritorious efforts, discover that somehow they are not companions.

It is not the big differences that count—it is the tiny, every-day pin-pricks, the momentary fits of temper, that are apparently forgotten or overlooked in mutual forgiveness and repentance, but every little argument leaves a tiny, imperceptible scar on the heart, like a smallpox pit; and when through long years they have piled up and spread—there remains a huge mass of ugly wounds, each bearing the imprint of some unkind word or action.

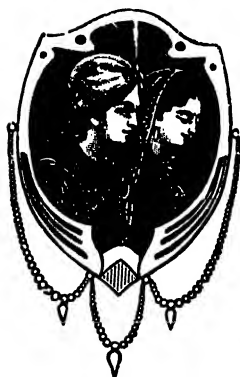
If the two minds have not the same trend, if the tastes and thoughts differ, try to make them agree. Try to be interested in each other's interests; say to yourselves: "The time for strenuous effort has come—shall we float with the tide, or by the application of a little patience or self-control shall we cement the breach that is widening between us each day?"

Matrimony is a science and domestic happiness of most difficult problems; so study it out, you young couples, as explained clearly and plainly in the book in your hand so as to make your life a lasting honey-moon.

K. DEYER.

MARRIAGE IDEAL.

WHY TO MARRY ?



Advantages of Marriage: The great desire and object of life is happiness, and one of the first requisites to an attainment of this end, in man or woman, is matrimony.

Another great desire in life is health—and this is more obtainable in the married than in the single state. The single state being an unnatural condition, it is, as a rule, unfavourable to health and longevity, as proved by the comparative statistics of married and unmarried persons who have lived to a great age.

A meal eaten alone may gratify the mere appetite; yet even the pleasures of the palate are greatly enhanced by the exquisite satisfaction derived from eating at your own table, in company with a charming wife and sur-

and in boys, at from 15 to 18 years of age, depending greatly on the temperament and mode of life. Very rich and stimulating food, spices, alcoholics, etc., life in large cities, and moral influences, abnormally and unnaturally bring soon this very important period.

As heat increases the vital energy in all organs and renders their growth more rapid, it must necessarily hasten the period of puberty; and as a result, in all tropical countries puberty in females commences much earlier—generally from 9 to 10 years of age.

This early development of the reproductive organs and functions is by no means advantageous, for individuals reaching maturity at an early age are usually short-lived; beauty wanes quickly, and old age comes on rapidly. On the contrary, the slow arrival at maturity insures the retention to an advanced age, of beauty, strength, and reproductive power.

It is generally supposed that when puberty has occurred, the woman is capable of reproduction and therefore ready for marriage. This is a fallacy, for marriage should be per-

formed mated only between a perfect man and woman after the full growth of every organ in their human body. Now when puberty first shows itself, the bony parts of the system are not fully grown, which intimates that the reproductive element is not fully developed.

There are many bones of the body that are not completely full-grown until after the 25th year. The collar-bone, appearing before any other bone in the body, does not obtain its full growth until the 18th year. The shoulder-blade, is not completely formed until the 25th year; as also the bones of the pelvis and leg. In many the period of perfect growth does not arrive until the 28th or 30th year. Through the early excesses of men or rather boys the life power is directed into wrong channels, and an inferior organization is the result.

The children born of very early marriages are apt to be feeble liable to disease, and often die young; and, though they have the appearance of health and robustness, they seldom reach the age of manhood or woman-

hood, and old age is an exception.

The man who marries before 28 or 30, or who continues sexual excesses, or lives other than a life of continence, arrests the growth of his body and weakens his entire system, muscles, nerves and brain. Disease, premature old age, and an early death are likely to make his whole life a wretched failure.

Writing on the subject of early marriages, the author of the book on "Marriage," remarks:

"Very early marriages are, in my opinion, a serious evil. Acting under the impulse of headstrong passion, or caprice, or dissatisfaction, young persons too often prematurely rush thoughtlessly and blindly, into engagements, which in after life, become matters of deep and painful regret. The fancy visions of love's paradise now vanish, and other sober realities of life, its cares, its difficulties, and its positive evils, soon lead to disenchantment, and, worse than all, to a growing mental indifference."

The ancient Germans did not marry until the 25th year, previous to which they observed the most rigid continence, and in consequence

of which their offspring acquired a size and strength that excited the astonishment of Europe.

No man or woman should perform the act of marriage until the body has acquired all the development necessary to its full growth.

All unions between persons of disproportionate ages, on account of pecuniary or other worldly considerations, should be avoided, for they are usually followed by much unhappiness.

Children born of such ill-assorted marriages, are almost always delicate, and physically and mentally worthless or defective.

The time required for the full growth of the body, owing to climate, temperament, and other influences, differs in almost all individuals. Nevertheless, it is safe to say that no man, having a just desire for the retaining of health and happiness, should marry under 25 years of age, and it would be better if he can wait until the 30th year before marrying.

Women, with greater risks and more

arduous duties to perform, and who for these reasons require the full amount of health and strength that comes of perfect growth, should under no consideration marry before 21 years of age.

A man, having arrived at 30 years, full grown, perfectly developed, and desirous of marrying should choose a woman who is not below 24 years of age, and a woman, at 24, perfectly developed, ripe and lovable, should choose—or perhaps we should say accept—for a helpmate a man not less than 30 years of age.

The union of a man and a woman at these ages, under right conditions, constitutes the first step toward a happy marriage.

THE POSITION OF WOMAN,

Throughout the historic period the poor woman, we see, has always been looked down upon. *All ages have made complaints against her.* The wise Solomon, who was himself tempted to idolatry by woman, has often in his writings given the feminine sex a sad testimonial.

The holy Chrysostom says:—

‘What is woman but an enemy of friendship, an unavoidable punishment, a necessary evil, a natural temptation, a desirable affliction, a constantly flowing source of tears, a wicked work of nature covered with a shining varnish?’

The very word *femina* (woman) means *one wanting in faith*; for *fe* means ‘faith’ and *minus* ‘less;’ she has been thus considered to be inclined more toward sin than virtue. It was believed that women especially are addicted to the practice of sorcery.

In the Hebrew Bible Bossuet uttered the following:—

“Let women consider their origin and not boast too much of their delicacy; let them remember that they are after all only a supernumerary bone, in which there is no beauty but that which God wished to put into it.”

The literature and thought of this country is thoroughly hostile to woman. A large number of proverbs attest this widespread idea. “Woman is like a slipper made to

order; wear it if it fits you, throw it away if it does not." "You can never be safe from the cunning artifices of woman." "Woman is like a snake, charming as well as venomous."

Hebrew literature breathes the same spirit, and the reading of the Bible often brings the colour to the cheeks of a liberal-minded person of either sex. Arabian magic is even worse in this respect.

The "Code of Manu" reflects it throughout. According to it "Woman depends during her childhood; upon her father; during her youth upon her husband; in her widowhood upon her sons or her male relatives; in default of these, upon the sovereign."

"If a widow she must not even pronounce the name of another man than her deceased husband." The husband always addressed his wife as servant or slave, while she must address him as master or lord. The same code declares that "It is in the nature of the feminine sex to seek to corrupt men," and forbids any man to remain in any place alone with his sister, his mother, or his daughter.

Even at the present day in India, free choice, especially of the woman, has nothing to do with marriage, and parents and families arbitrarily dispose of the girls, often at a very tender age.

Napoleon said to the Council of State that "a husband should have absolute power over the actions of his wife." In the "*Mémoires de Sainte-Hélène*," he is quoted to the following effect:—

"Woman is given to man to bring forth children. Woman is our property; we are not hers; for she gives us children and man does not give any to her. She is therefore his property, as the tree is that of the gardener.....A single woman cannot suffice for a man for that purpose. She cannot be his wife when she is sick. She ceases to be his wife when she can no longer give him children. Man, whom nature does not arrest either by age or by any of these inconveniences, should, therefore, have several wives."

Throughout the historic period woman has suffered from a consistent, systematic, and universal discrimination in the laws of all countries.

Thanks to the present time when women have begun asserting their rights and are considered in no way inferior to man.

A Professor in a letter to the *London Times* relative to the failure of a certain lady in her examination, remarked :

“Without seeing any reason to believe that women are, on the average, so strong physically, intellectually, or morally, as men, I cannot shut my eyes to the obvious fact that many women are much better endowed in all these respects than many men, and I am at a loss to understand on what grounds of justice or public policy a career which is open to the weakest and most foolish of the male sex should be forcibly closed to women of vigour and capacity. We have heard a great deal lately about the physical disabilities of women. Some of these alleged impediments, no doubt, are really inherent in their organization, but nine-tenths of them are artificial.”

HOW TO MAKE A CHOICE.

Since it is not good for man to live alone, the question naturally arises in one seeking a life mate: How am I to choose a wife? Which of the scores of women in the circle of my

acquaintances will make me the best wife?

These and many other questions of a like nature often trouble those persons who reflect at all on the subject—though the majority of men and women, in their search for wealth, position and pleasure, are generally satisfied to try it thoughtlessly and blindly.

This should not and need not be. For though there is no fixed law which is applicable to all cases in the choosing of a life-companion, yet there are certain known facts or rules which may serve as a guide in forming a right decision in this all-important question of selecting a suitable mate.

The mode of forming matrimonial alliances in different countries in olden times shows some interesting peculiarities.

“The ancient Assyrians once a year assembled at a great fair, all the marriageable girls of a province, where the public crier put them up for sale at auction. First were exhibited the most beautiful, for whom the rich bid against each other, until the competition carried up the price to the highest point. When the beautiful women had thus been disposed of, others,

less favoured by nature were put up; and finally the auction was reversed. The question was not how much will any give, but how little will one take; and he who bid her off at the lowest dowry took her for his wife, so that the price paid for the beautiful went to give dowries to the ugly—an advantage the Assyrian ladies had over their modern sisters, inasmuch as none was without a husband."

"A Chinaman may, and still often does sell his daughter in marriage, with as much unconcern as he does his other merchantable property. This is bad enough, but before the custom of wife-purchase was introduced into China, infanticide of girl babies was the rule, to prevent the overgrowth of population. It was later found, apparently, more profitable to sell than to kill the females."

"The Moors betroth their children in infancy. The girl may dislike or despise the man chosen for her; but if his character is good and he can pay the purchase money, all her entreaties are of no avail.

"In Sumatra men purchase their wives, and, if they find they have been duped they gamble them away, or sell them for a mere pittance."

"The Turks are allowed four wives, if they can support that many; but the wife or husband has no

choice, for they never meet until the marriage day. Polygamy, however, is now dying out in Turkey."

"In Western Tartary women cost from 20 to 500 *rubles*, though among the pastoral tribes, where they are cheaper, a pretty girl can be bought for 2 or 3 *rubles*."

"The marriage of the Soongas, a Tartar tribe, consists of a race on horseback. The female is mounted on a fleet horse, and, if she permits her lover to overtake her, he conducts her to his tent, and she becomes his wife, with no other ceremony than a marriage feast."

"In Siberia, after the marriage feast, the wife pulls off her husband's boots, as a sign of her subserviency. In another part of this province the bride's father presents the bridegroom with a whip, with which he is supposed to discipline his wife."

It is noticeable, in examining the history of these and all other barbarous and semi-barbarous nations, that they in common with modern civilization, up to within quite recent times, regarded women in the light of slaves or subordinates.

Some Strange Marriage Rites.

Rice is thrown at our weddings without any magical intent, but still the showering of grain upon bride and groom has been at other times and is in other lands considered a means of promoting fertility.

With the early Anglo-Saxons the bridegroom and bride stood under a veil, or square piece of cloth, held over their heads by four tall men. The object was to hide from the rude stare of the people the maiden blushes of the bride; and, if the later was a widow, the veil—"or care-cloth," as it was called—was not considered necessary.

A peculiar custom popular during the eighteenth century was called "Riding for the Bride Cake," which sport took place while the bride was passing from the church to her new home. A pole was erected in front of the new house, with a large cake fastened to the top of it. As soon as the bride left the church a party of young men on horseback started and raced to the pole, where the winner knocked down the cake with a stick; then, bearing his

prize, and attended by the less fortunate youths, he returned in triumph to meet the bride and the rest of the wedding party.

There are peoples among whom it is customary for the father to think of his daughter as a piece of valuable property. His whole interest is to receive as much as possible for her. What his daughter will think of her husband is for him a matter of no importance. The purchaser must be able to pay for what he is getting, and he must be trustworthy if there are to be deferred installments.

In old-fashioned families of this country and many others, the girls are not permitted to mingle freely with boys. Negotiations for their marriage are carried on by the parents, usually with the assistance of common friends or a matchmaker.

The American-born Jew is not particularly likely to patronize the professional matchmaker, since he can meet girls freely in dance halls and in the homes of his friends. There are, indeed, young lawyers and physicians and dentists who appreciate that their education

entitles them to large dowries, and who feel that they can find the best selection of beauty and the money that goes with it by visiting matchmakers.

In early English weddings the bride and groom were accompanied to their chamber by unmarried friends of both sexes. Then the newly-wedded pair removed their stockings, the young men taking the hose of the bride and the young maidens those of the bridegroom. The young folks then seated themselves at the foot of the bed while the married couple set at the head of the bed side by side. Then the girls threw the stockings of the bridegroom over their heads, backwards, and if the hose fell upon his head it was a sure sign of the speedy marriage of the girl who had thrown them, and a similar fortune was foretold to the youth who managed to hit the bride's head with her stockings. An old poem says :

"Then come all the younger folk in,
With ceremony throw the stocking.
The intent of flinging thus the hose,
Is to hit *him* or *her* upon the nose.
Who hits his mark thus—o'er left shoulder—
Must married be ere twelve months older."

At the weddings of the ancient Germans nobility the bride, when she left the scene of the festivities to be conducted to the bridal chamber, pulled off her shoe and threw it among the crowd. Whoever caught it was to be the next candidate for matrimonial vows.

In Germany and Austria-Hungary, before the Great War, it was expected that military officers who were not independently wealthy should choose brides who were, according to Bloch, the *Geldehe* or marriage for money. It was also found in the higher middle class and in the aristocracies of noble birth and finance. With the French, *dot* or dowry has been and still is very important; and so it is in India.

It is a custom, among some people for the young man in love, even if he is free to choose for himself, to ask his parents or other relatives to do his wooing for him. A Koryak youth is expected to do this, but he may declare his own intentions if the match he intends to make is disapproved by his parents.

In Sumatra when a woman's husband dies she plants a tall staff in front of her house, on

which a flag is raised. So long as the flag remains untorn by the wind, etiquette forbids her consideration of a second marriage; but when the first tiny rent in the flag appears she can lay aside her widow's weeds and become a bride for the second time.

The Japanese girl at marriage renounces her own family for that of her husband, putting her-self under his guardianship completely. Should he die, she is controlled by the wishes of her mother-in-law, or her eldest son should she have children.

When a Japanese bride leaves her home on her wedding-day her last act is to burn the toys of her childhood. She presents her bridegroom with a wedding coat, and during the festivities must carry a dish of broth made from shellfish to her husband, as this presages a happy life for them.

Until quite recently, when Japanese women married they shaved their eyebrows, pulled out their eyelashes and blackened their teeth. Even an Empress of Japan did these strange things on her wedding-day.

The attendants at a Japanese wedding are

dressed to represent butterflies and birds, and beside the nuptial pair are presented a crane, a plum tree and a tortoise, representing, in the order named, beauty, strength and a long life.

At one time the Egyptians were accustomed to marry their sisters, but this practice was brought to an end by the marriage of Osiris the king to his sister Isis. The king being killed, Isis reigned in his stead and amply avenged his murder. Then by her many benefits to the people she taught them to honour the queen more than they ever did to the king, and to this day, among the common Egyptians, the wife is considered master of the house, the husband bestowing a dowry upon his wife at marriage and agreeing to obey her through life.

In Brittany the bridegroom, accompanied by musicians and friends, goes to the bride's house and demands his prospective wife. Her relatives bring forward one after another an old man, a young child, and sometimes an infant in arms. He refuses them all solemnly. And finally the bride, beautifully dressed, comes out and joins him and they proceed to

the church.

The age of consent in Great Britain and in most parts of the United States was quite low until the second half of the nineteenth century. This situation encouraged, if not child marriage, the exploitation of girls by unscrupulous parents. Many children were prostitutes or concubines. In the 1850 two thousand New York prostitutes were asked, "How old will you be next birthday?" The answers ranged all the way up to 77 years, but the most frequent answer was 20; 268 girls said they were nineteen years old, 258 were or professed to be eighteen, 143 said they were seventeen, 62 gave their age as sixteen, 17 as fifteen, and two as fourteen. It is highly probable that many of the younger girls added to their actual years.

In the First Book of Kings, there is revealed one reason for child marriage that has been of some importance. "Now King David," the story goes, "was old and stricken in years; and he was covered with clothes, but he did not get warm. Therefore his servants

said to him, 'Let there be sought for my lord the king a young virgin, and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.' So they sought for a fair damsel throughout all the coasts of Israel, and found *Abishag a Shunammite*, and brought her to the king. And the damsel was very fair, and she cherished the king and ministered to him; but the king knew her not."

The Guatos of Brazil are said to sell their daughters between the ages of five and eight or nine. A traveller asked one of the men there how he could treat such a child as his wife, and the answer was, "She only sleeps at my side because she is my property, and I will not cohabit with her until she is twice as large." However, he later learned that this was not the case. Similar cases have been reported from widely separated parts of the world. In Celebes, it is said that the people lease girls of twelve or thirteen.

The Jews break the glass from which the

bride and bridegroom drink as a reminder of the uncertainty of mortality, and in some parts of Holland the shrouds for the couple are presented to them at their wedding with the same purpose.

A wedding in Africa is described thus: "In the evening *the tabla*, or large drum, was beat to announce the fact and a large number of people of both sexes assembled. A woman beat the drum and other females joined occasionally, setting up a shrill scream. This continued until morning when the bride was brought from her mother's tent, attended by women carrying her own tent which was a gift from the bridegroom. They marched thus, singing, till they came to the place selected for the residence of the couple, where they pitched the tent. The bridegroom followed with a number of men leading four bullocks which they tied to the tent-strings, and with the slaughter of a fifth and the distribution of the beef among the people the ceremony was concluded.

Garlands of flowers worn at weddings are of the most remote antiquity. Among the

Romans, "When the marriage day was come the bride was bound to have a chaplet of flowers upon her head and to wear a girdle of sheep's-wool round her middle, fastened in a ture lover's knot which her husband must loose."

In some of the islands of the Pacific, it is common for fathers to betroth their unborn children. The Fijians and the Samoans used occasionally to arrange marriages between infant girls and middle-aged or elderly men. In one region, it is customary for the engaged boy to be taken into the care of his future wife's family at the same time that his own parents take care of the engaged girl. Elsewhere, the betrothed female child is taken to her future husband's home even though the rule may be that he is not to have any social intercourse with her whatsoever, as much as a passing word being forbidden.

Many savage and barbarous communities of America, require young men to undergo certain tests before they can join the ranks

of the married. They may have to show that they are good fishermen or hunters or that they are skilled in certain handicrafts or that they are courageous and skilled in war.

In the north of England the young men present would strive to pluck the bride's garters from her legs, wedding garters being considered very lucky. This was done before the altar at the conclusion of the ceremony, and sometime resulted in a rough fight if the bride were strong and struggled vigorously. She was as a rule, gartered with pretty, coloured ribbons and the trophy was generally worn in the hat of the fortunate youth who had gained possession of it.

There are Australian tribes in which men under thirty, if they are determined to marry, must take old women. The young girls go to the elders of the community.

Among some people it is considered unlucky if the bride does not weep during her wedding-day and sometimes, when the lady is not of an emotional temperament, mustard or onions are used to produce the desired effect.

In Scotland it was the fashion on the day after the wedding for the friends of the newly-married man to get him as drunk as possible. Whether the wife also indulged in a similar pleasure with her lady friends is not stated.

For a long period in Roman history, military men were required to remain unmarried. Most of them seem to have had concubines; in some instances they kept the same women who had been their wives before their entrance into the army.

In Sweden, in former years, the marriage ceremony was a most peculiar one. The Scadinavian was first, last, and always the warrior, and felt it beneath his diginity to sue for the hand of the maiden of his choice, so he waited until she had chosen another and then as the bridal party proceeded to the church, swooped down upon them with his followers and a battle ensued, after which the victor carried off the bride.

Undesirable Marriages.

In modern civilized countries, brothers

do not marry sisters, mothers do not marry sons. Catholics seldom marry Protestants, pious Jews particularly never marry Gentiles. Exogamy is the rule prohibiting the marriage of those who are considered too closely related.

Mr. Rivers says. "We know of no people who allow marriage between mother and son." He thinks that matrimony between father and daughter is sometimes legal. The authorities do not deny that there are cases of mother-son as well as father-daughter cohabitation.

A traveller in Ecuador tells us that Pioje widows often take their sons as second husbands, and that widowers take their daughters. Some of the Tinne people marry sisters and daughters. And similar cases are reported from Africa, and many other parts of the world.

In some of the countries, there exist weddings between half-brothers and half-sisters. A king of Siam has had two queens, both his half-sisters. In ancient Athens, it was legally permissible to marry a half-sister. Abraham says of Sarah, "And yet she is my

sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

The Jewish code permits an uncle to marry his niece, but treats a union between aunt and nephew as irreligious. There is a tribe in the Caucasus where a mother's sister, but not a father's sister, may be married.

In Great Britain, it was not made possible until 1907 for a man to wed his deceased wife's sister.

There has been a custom among many people, according to which a dead man's brother must inevitably under certain circumstances marry his widow. Among the Hindus and some others, the obligation arises if the dead man has left no children behind. The Bible has two laws on the subject.

1. In Leviticus: "And if a man shall take his brother's wife, it is an unclean thing: he has uncovered his brother's nakedness; they shall be childless."

2. In Deuteronomy: "If brethren dwell together, and one of them die, leaving no child, the dead man's wife shall not marry a stranger; her husband's

brother shall go unto her, and take her as his wife, and perform the duty of a husband's brother to her. And the first born that she bears shall succeed in the name fo his brother who is dead, that his name shall not disappear in Israel."

In Conclusion.

What about modern marriages? How do they differ from the marriages of those outside of the pale of civilization? The difference, when completely analyzed, is not so great after all. "A man wants a cook, washerwoman; he wants a woman to contribute to his happiness, and to satisfy the demands of his animal nature. He wants a wife because nature designed the union of the sexes.

And how does he choose a wife? He looks about the girls in his own sphere, and selects the one best suited to his interests. In his best attire he goes wooing the fair maiden.

After a few flirtations the wife-seeker proposes himself in marriage, and the woman, often by virtue of necessity, accepts the offer."

This haphazard method of marrying and giving in marriage, often results in petty

troubles, disappointments and doubts, sometimes arising soon after the honeymoon and continuing for years.

But why should there be so few really happy married lives in this 20th century of ours? To every man and woman who will consult his or her inner lives as to the reasons why they married, the question will answer itself.

The important step of choosing a mate has more to do with the happiness and success of the individual man or woman than has any other attainable wish in this world. It deserves all the thought and consideration that can be brought to bear on it. ●

But in the choice of a wife, the same man, inquires for no rules, seeks no peculiarities—and has nothing to guide him in the selection of a life companion.

The first and greatest error that occurs in the popular mode of choosing a mate is in allowing the feelings to overcome the intellectual faculties—the senses to override

the mind. More unions are formed through the workings of the passions of love and ambition than through any other aim or object.

It is necessary to a perfect union—that a man and woman to be married have no positive traits of character that differ markedly from one another. *A husband, having abnormally developed sensual passion, married to a woman in whom it is well balanced, is sure to breed discord. A husband, having a deficiency in moral sentiments, joined to a woman who aspires after goodness, virtue and piety, will assuredly make married life other than a success.*

If the man have social faculties fully developed, so should his wife. If the man have a large moral and religious nature, so should the wife. If the man possess well developed reasoning power, so should the wife; and so on.

There may be one or two exceptions to this rule—as the money-getting faculty. A man having the ability to make money, but lacking the ability to hold it, could, by the possession of an economical and saving wife,

become rich.

Would it be right to join a man having a large amount of sensuality to a woman with it equally developed? Certainly it would! for *if the man is married to a woman having a small amount of sensual passion, the result is disgusting perhaps in separation or divorce*; whereas, if both husband and wife are equally developed in this way, and especially if they lack self-control, they would probably together acquire ill health and prematurely die.

Would it be right that a man deficient in the moral sentiments to marry a woman having similar moral defects? In the first place, a man possessing such characteristics should not be allowed to marry at all; yet, if allowed to marry, the woman, should have the like similarity, if a perfect union were possible in such cases. But you say, if a woman of higher developments was united to this man it might have a tendency to lead him to refine himself and to adopt her higher standard of life. Such results seldom or never occur. The tendency on her part would rather be downwards, mak-

ing her life a failure and his still more miserable.

George Stearns, in a little work on "How to Marry," gives the following rules as a guide to conjugal harmony:

"Marry your conjugal mate—your personal duplicate—your approximate equal in development, and your like.

1. *In Age.* The old and young are as non-intermarriageable as black and white.

2. *In Temper.* They who love spiritually should not marry such as love carnally. Between platonic and epicurean lovers no fellowship is possible.

3. *In Intelligence.* A simpleton is a poor associate for a sage, as well as a clown for a scholar.

4. *In Sentiment.* Let not progressives consort with conservatives. A liberal soul cannot be harmoniously married to a bigot.

5. *In Devotion.* A husband and wife should have but one sanctuary, whether it be under a steeple, or be roofed only by the broad canopy of heaven.

6. *In Taste.* A tidy woman cannot admire a sloven.

7. *In Habitudes.* A vegetarian, at the table of a meat-eater, remembers the fox that dined with a stork. Mr. and Mrs. ———— don't sleep together, because he eschews feathers and she can't endure straw.!

8. *As to the Goal of Life.* They who are always aiming at *what is in a name*, should not be sought in marriage by such as care only for *what is the nature*. One who lives for *aught* in any calling will be more successful, and therefore happier without a colleague, than with such a pretender as really lives for *naught*."

LOVE.

If this mode of making a choice of a husband or wife is physiologically and psychologically correct, as all reasonable persons will admit, then it must, as a result, dispense with the attribute of love.

Poets, from crowned laureates to mere village rhymers, have described the wondrous power and effects of love; moralists and es-

sayists have written about it, and actors, on and off the stage, have portrayed it. And yet ask anyone what is love, what is to be understood by love?—And no one can give a clear and accurate definition of the word.

Perfect love between the sexes comes only from a perfect union—a union of resemblances in mind, soul and body, and this is one reason for our so earnestly advising the employment of the intellect in selection.

There are thousands and tens of thousands of men who imagine they marry through love, when it is only a counterfeit, and not lasting. When you hear of a man, a perfect stranger, passing through a country district, and in the space of a month or less, being engaged or married to several women, these engagements and marriages were affairs, not of love, but of “aminal magnetism,” so-called. When you know of a man who looks as if he is going to hang himself or speaks of leaping over a precipice, because his so called wife does not “care a straw” for him, it is a plain case of pretended love. When you hear “Her husband had fled ere

they were wed," it clearly shows that there was no real love. When you hear of a woman having committed suicide because of "unrequited love," you can be assured that there was no true love involved in the matter. Certain people have their hearts broken when they find their mates proving untrue to them.

And though you're not true, may God bless you,
Is the curse of a broken heart.

These cases will serve to illustrate what is meant by marrying through love.

People vary so much in character, that it may well be doubted if a man and woman can be found of perfectly similar organization. This is true; but it is not essential that they be perfectly alike, yet it is necessary that they should be as nearly as possible alike in the more important phases of character.

In growth to perfect love, there are, of course, other things required besides similarity of mind. It needs, above all, that the united man and woman have all the physical functions in a vigorous and normal condition,

especially good health, with positive freedom from pain and disease, for it is only through a sound and vigorous health that the mind is enlarged and love grows.

Therefore, in addition to the required similarity of mental and moral qualities, a sound and healthy body, is absolutely necessary to the perfecting of an all-absorbing and ideal soul-union.

WHAT THE MAN SHOULD AVOID IN SELECTION.

Taking it for granted that the man has arrived at marriageable age—25 or 30 years—and that he be of sound mind and in good health, and desirous of marrying, he should, first of all, avoid any woman in poor health, and especially if she be of a family having tendencies to any hereditary disease or defect.

For this reason a man who intends marrying is more than justified in carefully looking into the personal and medical histories of the family of his intended mate.

The question is often asked: Should a man avoid marrying a woman who is a near relation—say a cousin? Yes—inbreeding may be hazardous, not that these marriages invariably produce defective offspring, but they bring dominant characters to the surface, although they do not create defects. Cross-breeding, on the other hand, produces usually offspring of greater vigour.

A man of full and large stature should avoid marrying a small woman. The principal reason being that great difference in physical qualities may entail suffering on the part of the woman, and disappointment on the part of the man; and should the wife bear him children, considerable danger of life attaches to the mother, while the premature death of the child, in many cases, results. A full sized and large or well-developed woman is at all times the most desirable wife for a large or a small man.

You should avoid being lured into an engagement through a superficially beautiful face. Beauty—unless it is the outgrowth of

health, mind and character—is but a fleeting possession. A man soon tires of the doll-beauty of his wife, which in a very few years begins to fade, while the beauty of a strong, healthy and educated woman grows and ripens with age.

●
Be she fairer than the day,
Or the flowery meads in May—
If she be not so to me,
What care I how fair she be?

Avoid being misled through extravagance of dress or ornament. Women who are overloaded with jewelry and costly dresses should be avoided. Desirable girls and women are those who practise simplicity of dress.

Another woman to avoid is one who is indolent and lazy. Moreover, an indolent girl is almost always peevish, and fretful; she has nothing to do but to brood over her own petty cares and worries until the mole-hills of her life become mountains.

If the parties married are of suitable age, perfectly healthy, joined under conditions that

took to similarity of character, and live chaste, continent and hygienic lives, the results will be all that are most desirable.

The question as to whether it is best to avoid marrying widows, is a debatable one ; but as a rule it is safer for a man not to marry such a widow who may have had one or more husbands, whose premature deaths were caused by other than accident, or other unavoidable causes. Samuel Weller, you may remember, said: "Beware of vidders !"

For good and sufficient reasons, which need not here be recorded, it is advisable to avoid marrying a divorced woman.

Especially avoid all women who in any way show disrespect for their parents, or who dislike children.

WHAT THE WOMAN SHOULD AVOID IN SELECTION.

Women at the present time do not possess the privilege of making marriage proposals as they had in the times of *Sita*, nay even in the

times of *Sanjukta* when the custom of *Sawayambra* was in existence. We believe the Girl education and the advancing civilization will soon bring back this privilege to the growing girls of this country. But they do in the broadest sense of the word choose the one whom they prefer, and this choice, affecting so vitally their welfare, should be intelligently made. Though marriage and motherhood are the purpose of woman's existence, yet they should not allow a feverish and misdirected desire to obtrude itself on the attention of everyone. For until the age of 21 or better 24 is reached, a woman should direct her efforts to growing in body and mind, and to cultivating those traits of character and qualities of mind which spring out of a well-balanced life. In this way only may she become a ripe woman capable of working, thinking and loving, and especially of undertaking the duties and responsibilities of a wife and mother.

A girl does not reach perfect womanhood until she is 24 years of age, and until she arrives at this age she should give no serious

consideration to the thought of marrying and marriage. But if she has arrived at 21 to 24 years of age, fully grown in mind and body, strong and free from disease, necessary to the well-versed in the requirements working and managing of a house-hold, then and then alone should she think of marrying.

First of all she should avoid, in her choice of husband, a man who has not perfect health and does not come of a healthy family.

Clearly allied to ill health are habits essentially bad or injurious, such as the excessive use or the abuse of alcohol, tobacco, etc.

Alcohol, especially whiskey, brandy, rum and gin, if used in excess are detrimental to the welfare and happiness of the individual and the family. They are in themselves often the direct cause of a great deal of disease, suffering and misery.

A woman should not accept an effeminate man, for lacking the requisites that go to make a perfect man. If the woman be of very small build, she must avoid marrying a

very large man, and accept one nearer her own proportionate size.

Especially avoid a man who has no visible means of support, for apart from the fact that he is economically unfit to marry, it may lead to the suspicions of a misused life. He need not be a rich man or a man with great expectations of inherited wealth, but he should have a competency, and a fair prospect of increasing his yearly income earned through honest work and industry.

The reasons given against the man's marrying his blood-relations, apply with equal force to the woman. She should not marry a cousin, nor any man nearly or distantly related to her.

So also of widowers, or men who have had one or more wives who have one or more grown or nearly grown up children. Though there may be exceptions to this rule, if a woman desires to be happy in her married life, it is safer for her not to marry a widower especially one with a family of grown children. If otherwise, there might come time

when some one may say.

She was once someone's joy, cast aside like a toy.
Abandoned, forsaken, unknown.

Every man standing by had a tear in his eye.

|| For some had a daughter at home.

not marry a man who treats his
mother or sisters unkindly and tries to woo
you in sweet and gentle words.

Do not trust him, gentle lady,
Though his voice be low and sweet,
Heed not him who kneels before you,
Gently pleading at thy feet.
Now thy life is in its morning,
Cloud not this thy happy lot,
Listen to the gipsy's warning,
Gentle lady, trust him not.

Never marry a stranger, or one whose
character is not known. Some women jump
right into the fire, or are thrown into the fire
by their parents with their eyes wide-open.

Do not marry a man much younger or
older than yourself although he may be a
very rich man. Sometimes the parents are

tempted to conduct such marriages.

She's only a bird in a gilded cage,
A beautiful sight to see ;
You may think she's happy, and free from care;
She's not, though she seems to be;
Tis sad when you think of her wasted life
For youth cannot mate with age;
And her beauty was sold for an old man's gold ;
She's a bird in a gilded cage !

The feverish desire of girls to get married before they reach woman-hood, is in itself, an evidence of undergrowth and of a mind narrow and perverted. These wrongs are largely, if not altogether, to be ascribed to the mother, who, before the girl is well up instills into her mind that the aim in life is to get married.

It is an indisputable fact that, unless, a woman is united to a man, according to the principles enunciated herein, she had better, remain single, live single, and die single. And if you are inclined to doubt this fact observe and inquire for yourself into married life as it is, and any doubts you may have will be

quickly dispelled.

Girls, entertain no thoughts of marriage until you be fully grown—until you have arrived at the time termed womanhood. Women, choose and accept only such offers of marriage as will tend to take your united existence a perfect unity. Failing this, remain single, doing your life-work with an earnest nobleness of purpose, developing in strength, beauty and purity of mind.

SEX EDUCATION.

The most important part of any young woman's education, is completely neglected. In this connection I would call attention to an important point. Namely, that it is not enough to teach young people the elementary physical facts about the origin of life, but that they must also be taught the ethics of sex conduct.

In these wild days of desire for "freedom" and "self-expression," too many people, not only young people but people of all ages, are forgetting that all requirements of manhood and womanhood necessarily involve certain

restraints.

It seems very natural for you my dear young reader, to express your emotions through various forms of endearment. You do it with your girl friends and you quite likely feel inclined to do it with your boy friends. In this present period of your life you can see no real harm in such innocent little diversions.

You even indulge, quite naturally, in kisses as a sort of game. You do not know *that this type* of expression is one that works both ways. You may express your emotions through these physical intimacies or, on the other hand, by indulging in these expressions of love, you may arouse, the emotions which belong to them.

This is the mistake that many young people of the present time are making. They are allowing themselves to indulge in expressions of affection which bring upon them an emotional disturbance they had not anticipated.

When your emotions are deeply stirred,

you naturally look for a greater expression of them. What you do seems to you right because it is in harmony with your feelings.

Womanhood.

The greatest honour and reverence in the world is paid to motherhood, and rightly too. Wherever we turn, we see motherhood enthroned by the great creative geniuses of the world's history. In music, in painting, in sculpture and in architecture, woman is used as the symbol of all that is highest and best in the human race.

If all this honour is due to her, there rests upon her shoulders a corresponding responsibility. If she prove herself false to this great trust through a mistaken idea of the purpose for which her creative powers were given her, she falls to a depth which corresponds to the height to which she has been exalted.

Woman is the moral guardian of the race and if she, by her feminine charm, stirs men, who in turn drag her down into the degradation of sensuality, the responsibility resting

upon her shoulders is almost immeasurable.

Woman was meant to have the power to fascinate and charm, but she was not meant to use that power wrongly for the gratification of her own vanity.

This glorious privilege of woman to fascinate and charm inspires man to make magnificent efforts of climbing to the heights of glory.

The following of one's impulses outside the bonds of matrimony is threatened with infinite dangers.

Illicit relations are responsible for two of the most terrible diseases known to the human race, and every girl who allows herself to enter into such an irregular relationship is running the risk of acquiring one or both of these diseases.

It is not possible to enter into a description of all the horrors which may accompany these ailments. The brain and spinal cord may be affected finally, resulting in severe headaches, epilepsy and paralysis. Or even

sterility, may result from them.

The individual who has become affected with either disease has absolutely no right to marry until the severest medical tests prove that these diseases have been eradicated. It may require a constant treatment for a long time to be sure that they are eradicated from the system.

There is no necessity for a panic of fear because we are aware of the existence of these dreadful diseases. We are perfectly protected from them as long as we follow common sense methods of living. Ordinary sanitary precautions will protect us from any possible chance of infection as explained in detail in my book *Self Cure of Venereal Diseases*.

Note of Warning.

Whatever course of conduct you are following at the present time, you are doing so because you believe that it will bring you more love, more beauty and more joy.

You can find your soul's desire only

through following the laws of your own being, which will allow your own nature to unfold into greater and richer possibilities of enjoyment of more life, beauty and joy.

If you are giving yourself up to the pleasures of the night life of some large city, you are going contrary to the laws of your being and are cutting yourself off from the very thing which your soul desires.

You are disregarding other laws of your bodily organs. You sit up until all hours of the morning in your search after pleasure. You think the exciting sensations which you experience are bringing you increased joy.

At the months and years go by however, you discover that you are losing the power to enjoy the things which previously pleased you. There seems to be nothing new in life for you. That is because you have sought your pleasures among those forms which weary the body and which grow less enjoyable by repetition.

There are joys which may be had in life, however, which grow richer and sweeter the

more frequently they are experienced.

It is now, while you are young, that you are preparing the way for decreased joy or lessened pleasure in the years of maturity that lie before you.

Today, you delight in using your power over men. You exercise every fascination and charm which you possess to bring men to your feet. You stir them to the very depths of their natures in order to glory in your power. You awaken in them desires which cannot rightfully be gratified and you do not care how much suffering they must endure in consequence of your actions.

You could use these same powers of fascination to awaken in them ambitions and aspirations which they could rightfully gratify. It would indicate just as much power on your part, as it shows when you arouse their baser emotions.

You are seeking for beauty; you wish to embody it in yourself. It is with that idea that you deck yourself in the most beautiful gar-

ments and endeavour in every way to enhance your personal charms. Nevertheless, you know that these charms must fade as the years go by, if you have not yet perceived the way to protect yourself against the ravages of time.

There is a beauty, however, which develops from within and grows with the passing years, that finally shines out through the whole being in the later years of life with a surprising charm. This increasing beauty comes through the realization of your true womanliness.

Woman realizes her nature to the full only when she has entered into the rich experiences of marriage and motherhood. Many girls of the present time, being carried away with the enjoyment of social life, feel satisfied to continue what they consider "a life of single blessedness.

They do not realize how little they know of life, living this narrow, selfish existence. They do not realize how little they know of the rich treasures enfolded within their own feminine natures which can only be unfolded

through the experiences of love.

The single woman comes into the period of old age deprived of her old-time friends, feeling her age pressing upon her because she has nothing to support herself.

The woman who has passed through the experiences of wifehood and motherhood comes into an old age, rich with the companionship of her memories and the devotion of her children, whose abundant, youthful vigour fills her life and keeps her eternally young.

In the fulfillment of the rich possibilities of your own womanhood you will find more life, more beauty, and more joy.

FEMALE SEX IMPULSES.

Starting with the fact that the desire for reproduction (which finds satisfaction in sexual congress, and which is obtained in no other way) is inherent and fundamentally a part of mature woman we find that early in life differences in sex become manifest.

The little girl thinks a great deal of her

dolls and spends many hours playing the little mother. There are other essentially girlish things that occur at this time of life, but which need not take our attention. It is at the time of puberty that a great change is brought about in the mentality, actions, and physical structure of the growing girl. The breasts begin to develop, and menstruation appears. Her thoughts are directed into other channels: curiosity regarding sexuality lingers long in the memory of the growing woman. About this time, and perhaps for a considerable period thereafter, the sexual emotion has not yet become centred in the sexual organs. It is probable that not until the time when a woman has actual sexual experience in a natural way does she come to understand, realise, or appreciate the origin and significance of sexual emotion.

Sexual impulse or emotion varies greatly in women and even in the same woman at different ages and periods.

A fundamental character of the female sexual attitude is that of passivity, which is

a purely natural sexual difference. The part played by the female in courtship is one of the seeming inactivity.

The coyness of the female, like the male aggressiveness, is unconsciously assumed, and most effectively brings about the ultimate union of the sexes. The male naturally takes the initiative, but there is also an attractive force which acts like a magnet and draws him to the seemingly passive female. The woman in love does not request by words the advances of her lover, but there is a language of the eyes whose muteness appeals, and there is an intense energy behind it, which is absorbed in the end to be attained.

I have already stated that about the time of puberty the female sexual emotion has not become centred in the sexual organs, and hence the girl does not understand her feelings, which are often diverted into other channels.

In a considerable number of women this impulse remains dormant until aroused by the courtship of a lover. It has been said that

“the youth spontaneously becomes a man, but the maiden must be kissed into a woman.”

The sexual mechanism in women is much more complex than in men, and this complexity makes it susceptible to more frequent disturbance. It frequently produces an organic coldness, which is very deceptive to many. The complex sexual apparatus of the female also causes the impulse to be more extensive.

Instead of having one primary sexual focus as the male, woman has several sexual centres. Owing to this diffused character of the female sexual emotions it often happens that feelings which have a sexual origin are not recognised as such by the women themselves.

The sexual impulse in women shows a very much greater tendency to be periodic than it does in men.

The mental condition of a woman is greatly influenced by her monthly periods. Most women, and especially women who are married and living a normal sex life in the

married state, have some degree of sexual desire just before, during or after their menstrual periods. A woman has intense sexual feeling about the time of her menstrual period and remains perfectly tranquil and self-possessed during the rest of the month.

Women whose mental activity may sometimes seem to be limited, and who then appear to be listless and rather inert, become, when their sexual emotions are kindled, full of life and activity.

We often wonder at the power and influence exerted by a woman who is dull and who by the world at large is considered common-place; but we find a solution of the problem in the fact that for the man with whom she is in love she becomes transformed and enlivened. He sees what is hidden from all others.

HOW TO HAVE FIRM HOLD ON THE HUSBAND.

We are told that divorce is on the increase now a days, marriage to-day does not seem to

mean all that it meant in the days of our fathers, and with many of our young people it has become almost a bye-word.

In "*Matrimony Minus Maternity*" we read:—

"Divorce and re-marriage is nothing short of rotary polygamy so strikingly exemplified in the eyes of so many luscious social pushers. We are rapidly approaching the conditions in pagon Rome, when matrimonally, men and women were bound by ropes of sand. Martial speaks of a woman who had hooked her tenth husband. Juvenal refers to one who had introduced her nuptial couch to eight different husbands in five years. St. Jerome says there lived in Rome a wife who had married her 23rd husband, she being his 21st wife. Seneca, in despair, exclaimed: 'There is not a woman left who is ashamed of being divorced, now that the most distinguished ladies count their years not by the consuls, but by their husbands.' "

Even if things are not as bad as they would seem to be in the days of the above, we do seem to be drifting in that direction.

However, the thing we have to consider is, how can we stop the rot? What can be done to restore marriage to the position it so

rightly deserves ? There are faults on both sides sometimes the blame lies with the husband, at other times it lies with the wife; sometimes it is the breaking up of the home on account of some other woman, herself not married, who gains an influence over a married man at the expense of his wife.

Only the other day I was listening to a tale of woe from a young married woman of my acquaintance. In tearful tones she told me that she was so unhappy in her married life owing to the neglect of her husband. They had been married for five years and for the greater part of this time they had been so happy. They had no children—somehow, she said, they had never wanted children, for they had been quite satisfied with each other. But during the past months there had come a change over her husband. Whereas one time he came straight home, now he made all manners of excuses—was often late—on a few occasions he had stayed away all night on the plea of business—and slowly but surely the conviction had been forced upon the wife that her husband was “carrying on” with

an other woman. What was she to do? There was, of course, the open door of the Divorce Court. But she did not want this, in spite of so much from her husband she still loved him.

But the fault is not always on the man's side. There are women, too, who merit the same name.

Unfortunately, there are many women today who will never have a chance of marrying; they are doomed to go through life therefore to some extent unsatisfied. Maternity, ...a thing which lies deep in the heart of most women, will never be theirs. Their normal sexual desires will never get the satisfaction they desire if they maintain a standard of living which preserves their chastity. Some woman willingly accept the position and live a chaste life, but others are not prepared to do this, with the result that they look around to find some man who can, satisfy their innermost desires. In short, they became hunters and, like the hunters of the animal, they frequent those parts where the prey is likely to be most plentiful. And, as in the case of

the young man I have referred to above, the life of such girls is also ruined.

I am not going to defend the husband. In fairness to his wife he has no right to give to some other women the attention due to her. Marriage is a contract and a man has his side to carry out. But wives must realise that they also have their part to play. I must say that when a husband begins to neglect his wife and to "carry on" with some other woman, you will invariably find that the underlying cause is one of a sexual nature. There is so much that the wife can do. I say without hesitation, that if she give a man normal and healthful marriage relations, he will live happily and morally in such relations.

The young wife must recognise that man is as he is and that she cannot change his nature. Recognising this, she will play her part in the married state, and there will be no room in her husband's mind for any other woman, for he will be satisfied.

To the young wife, who fears she is losing the love of her husband, who fears that some

other woman is taking him from her—I would say: Remember, *Love Produces Love*. And when a woman manifests love to her husband he will respond, and no other woman can drag him.

THREE CLASSES OF WOMEN.

I admit that married life means something much more than a sex life, yet at the same time I am strongly of the opinion that the sex life of a man and his wife does play a great part and that it can either make or mar married happiness. Because of this I think that if the average married couple were more definitely instructed in that side of their married life much harm would be averted.

In this connection I feel that the family doctor could do much in the way of giving the necessary advice and instruction to those of his patients who to his professional eye seem to require it.

It may be asserted that with proper and timely education on matters sexual, there is no good reason why any sexual relations that

are at all usual could not be made most satisfactory for all concerned.

Of course much depends on the woman; no two women are alike and it seems to me that married women to-day can be divided into 3 classes:—

1. Women so constituted physically and mentally, that they respond to the affections of their husbands at all times.

2. Those who are unable to participate properly, and who, as a result, are through the greater part of their married lives left excited and unsatisfied.

3. Women whose sexual passion does not become aroused, who do not derive any pleasure or benefit from marital relations, and who have nothing but a feeling of aversion for such relations.

The above division is, of course, somewhat arbitrary, as it is possible for a woman to be put in any of these classes at different times in her married life. It is difficult also

to determine the proportion of women in any of these classes; but it has been estimated that the first class embraces of 25 per cent, the second 50 per cent, and the third 25 per cent, of all married women. According to this estimate nearly one-half of the women are leading lives that can be neither healthful nor congenial, and whose homes are lacking in a fundamental requisite for happiness. Let us look at the various classes I have given above.

1. The women in the first class are the best of companions. They are bright, and intelligent. They anticipate pleasurable marital relations, and take and give happiness readily. They are very happy in their love.

That the proportion of such wives is not larger is unfortunate. This class needs no medical advice or encouragement in their marital life.

2. In the second class, in which one-half of the women are placed, are those who are capable of adjusting themselves to ordinary conditions when they choose. They are comparatively silent.

They meet their husbands half-way, uncomplainingly; and are not well informed of that proper methods of happy sex relations.

These women are incapable of eager participation in the pleasures of married love.

They do not satisfy their husbands, except in some minor degree, neither are their husbands considered by them very acceptable. Both are dissatisfied with their relations and seek to promote their happiness by methods other than the right.

Very often they find a paramour with whom they temporarily enjoy, for a varying length of time. And if they be successful in disguising their duplicity—which is most often the case—the world remains ignorant of the real condition. Not content at home they find numerous methods at their command, and partially console themselves with the belief that they are enjoying themselves. If daring enough to brave society's comments, they sometimes run away with their pretending lovers or enter the courts and pray for divorce

and thus proclaim and establish the fact that their marriage has a failure.

These are the cases that require advice, as most of the trouble originates in ignorance of the mystery with which sex is generally surrounded. The wife does not know how to obtain the satisfaction and tranquility that is needed, and the husband does not understand how to impart and obtain that which must necessarily draw the two closer together and cement the bonds. Much can be accomplished by proper instructions as laid down in a series of my small booklets on sexual science specially in the book, "*Climax of Marriage happiness.*"

3. Women of the last class, who are devoid of sexual feeling, or passion, are in need of sympathy. These women are practically sexless, and that 25 per cent are leading a life with nothing but childish sentiments.

When such women do submit to the requirements of married life they not infrequently complain of the "bestly tendencies" of their husbands. Such women are indeed

to be pitied; certain cases among them may be brought round by following the instructions given in books referred to above; but success in the case of others is almost an impossible task to achieve.

EMOTIONAL ATTRACTION.

No one ever has—and probably no one ever will—give the world a satisfactory definition for the experience called *love*. Different individuals means so many different things when they speak of love. In the love which is fundamental for a complete marriage, erotic love is an important factor. There must exist the magnetic sex attraction. People say that the individual builds up in his consciousness certain symbols with close emotional ties. Often girls have father images as ideals; men who suggest their fathers to them are men with whom they fall in love.

Men are even more susceptible to girls who are symbols for their mothers. A poet has well said:—“*I want a girl just like the girl who married dear old dad.*”

The erotic love which is usually the first feeling in courtship produces both passion and tenderness. Every man and woman has had the experience of thrilling at some first meeting with a person of the opposite sex.

When two young people experience this feeling, it may be the beginning of love.

Appearance is of first thing for a girl who is desirous of masculine attention. The girl who says to herself that she is not good looking, is absolutely wrong. There are some women who achieve a most alluring appearance though they have really bad features. The individual girl must study herself; and must learn to bring her good points into prominence. Every girl can have well-kept hair, teeth, skin and nails. There is a tremendous start. In this era of scientific dieting, no girl needs to be too thin or too fat, provided she is healthy. There are certain apparatus, moreover which beautify the ugly appearance, for instance *the Nose Shaper*.

Posture and carriage are important in appearance. Today a girl must hold herself

erect, and learn to walk with grace. It will be beneficial for girls to study their posture before mirrors. If a girl knows she stands, walks and sits correctly, she will be at ease. If a girl has not received this sort of training when a child, the only sensible thing to do is to acquire it when she is grown up. She need not feel shy of learning it a little late.

If clothes make the man, they remake the woman. Beauty in a woman is not a natural thing, now; it is compiled of hundreds of artifices of fashion. Of course, there is true beauty of mind and of spirit, but man is seldom first attracted by these qualities.

Most girls are extremely fond of pretty clothes. Few girls really have fine senses of taste. A girl must be clever enough to know what kind of clothes become her most.

It is surely better to have a few good clothes than a large assortment of cheap garments.

If the husband makes a remark that he likes a particular dress, it is nice to wear that

dress again when seeing him; it flatters him. It would be a mistake, however, to keep on wearing that dress every time you see him.

The husband likes the girl who looks well and desirable at a glance. It is necessary, therefore, to dress well to make the impression which will flatter him.

If a girl is not too conceited about her own taste, she can learn to dress in a distinctive manner which is sure to impress her husband favourably.

Good manners make social contacts enjoyable. The woman with graciousness in her speech as well as in her bearing is sure to make her husband think her the necessity of his life.

If a girl has had a happy childhood, full of satisfaction in living, she has a great chance to be a charming adult. Fulfilment of the early desires of children will have lasting effects on their dispositions and their looks.

The love of passion seems to take account of nothing else—except that flaming attraction between two individuals. Ignorance about the value of sex and that flaming attraction is a bad foundation for one contemplating marriage. Information is now available for the young man or woman who is interested in the truths about sex. No longer does he or she need to listen to unreliable gossip, and to entertain fears which may effect the whole married life.

Ill Famed Girl.

A girl who has "gone wrong" through ignorance is sometimes made to suffer all her life. Her relatives and associates hurl vicious words at her; she becomes miserable and feels that she is a marked person in the world, and that she has no right to marry and have a home and children.

Sex Expression From Wife.

How can the wife attract the husband when she feels sex love for him? That question is often asked, and it seems almost too

obvious to answer. Tenderness wells within her; she wants to woo the man. Her pulse beats faster when she sees him, or even when *she thinks* about him. Any woman, wishing to attract a man, should let him show the sentimental love first, even though she may feel it for him before he makes any utterance or gesture of endearment.

Science never has defined this sex love; no laboratory tests show why one individual is attracted to another. This sex attraction is beautiful and absolutely necessary in a marriage relationship. A girl does not necessarily have to be beautiful to inspire it in a man. She must be neat well-dressed and well-mannered. Good health adds vitality, which is certainly necessary for this type of love.

THE BRIDE AND THE GROOM SHOULD RATHER BE FRIENDS.

In the present day, the importance of friendship between husband and wife is paramount in a love relationship. In the olden

days, a man did not particularly expect nor desired this element from a woman. Women were then house-keepers, mothers for children, but seldom did they attain the dignity of friendship with men. Women were not supposed to have intelligence enough to partake either in a man's intellectual pursuits or in his personal hobbies.

Now a days when a man looks at a woman to whom he is attracted he says to himself, "what kind of a wife would she make? Will she be the type who can enjoy things with me? Will our lives be rich in mutual experiences?"

The girl desiring marriage shall also turn these same questions to herself.

When a man is courting a girl, he likes to find out how livable she is, as well as how lovable.

The girls can develop the art of conversation. Even the shyest of women can learn to make interesting remarks. Interest in the other person is one of the secrets of good

conversation. Be a good listener, too. There is nothing a man likes better than to have an interested woman hanging upon his very words.

If a man has intellectual pursuits, the girl must feel that she is able to enter into them; she must not appear to force her way. For example, suppose that a man likes to read certain authors. The girl should cultivate a taste for reading if she does not possess it already, and become on speaking terms, so to say, with the man's favoured authors.

Although the girl feels herself duty-bound to adopt the interests of the man whom she loves, she should not shed all of her personal activities. It is a good thing for the young woman and the young man who may marry to have some different interest, to create mutual respect for each other as a little feeling of difference does create interest.

Friendship includes what is known as being a "good sport."

The 'good sport' is to remain charming and happy under all conditions; she is the sort of a girl a man can trust; he knows she will not be unreasonable.

There are many ways to be companionable. In recreation, a girl must be a good companion.

Cards are social pastime which many girls do not care to learn. Most men like to play cards. Take *bridge*, for example. It is a game which requires much skill and experience. It is a splendid home pastime. If a man likes bridge, the wife should also take a keen interest in the same. Bridge may be learned from books, teachers and playing. A man will appreciate his wife's interest in bridge. A man will take great delight in helping his wife to get the rudiments of the rules.

The new bride should try to study the man in question. She should find out what he likes, what he practices, and avoid anything which makes him unhappy.

NECESSARY CHARACTERISTICS.

What are the characteristics which make a man feel that a woman is worthy of trust? They include fineness in traits of character. Honesty, perhaps, is most important. Nothing undermines a man's love for a woman more than trickery and lies. If woman has no moral scruples against lying, she should by all means learn that it is a risky business from an expedient standpoint. It is easy for a girl to get into the habit of telling petty falsehoods either to get out of uncomfortable situations or to make her own personality seem more glamorous. The girl should be conscious of the great danger of this habit, and she should call a halt to the little white lies as well as the big, black ones.

A man cannot respect a woman who is not truthful, and who does not have other traits which show her fineness of character.

One of the most precious traits of character in a woman is the sense of humour. A good laugh has saved many a hazardous situation. It requires judgment to know when to laugh—

and how to laugh. The bitter, sarcastic laugh does not have its place; the one full of fun and amusement never fails to amuse the listeners and the one who laughs. The girl who can laugh when she makes an error (laughing about one's own mistake is pretty difficult) has a good chance to make an impression of livability upon a man.

Generosity is another trait of character which men look for in the women whom they love. True generosity comes only from sincere impulses in that direction. Be thoughtful in little things as well as in big crises.

A man likes to think that a woman takes a deep interest in home making; almost all normal women do. After all, the home is where they will spend much time, entertain friends, and develop family relationships. A man will watch a girl in her own home, he will see how neat she is, and how much interest she takes in the home affairs. If a girl has not learned household management in her girlhood, and if she contemplates making a home for a man someday, the

sooner she learns its different aspects the better.

An ideal wife cannot be lazy. She must be alert, eager to accept the responsibilities of living. Laziness is sometimes the result of malnutrition or some other physical ailment. If lassitude seems overcoming the young women should consult reliable medical advice. A man does not want a wife who will spend her time in bed with headaches, insomnia, or any other complaint.

Probably the greatest urge most men feel is the desire to have children, to perpetuate their names through posterity. Most men who are on the search for wives have in the back of their minds the type of girl who will make a fine mother for his children. In this day of frankness, young men and young women can discuss the important question of having children with perfect ease. This is no longer considered a subject unfit for talking—instead a new respect for the procreative functions has been felt and expressed by the wedded youths.

The girl who will develop into the mother must show an affectionate nature.

Of course, the girl who will mother a family must show intelligence, which cannot be acquired in a short time, but which can be built up. Girls should be trained for this greatest of professions.

The very young girl who goes from the sheltering arms of her mother into marriage has a difficult adjustment to make. She is not accustomed to the responsibilities which marriage demands. For this reason, it is a good idea for girls to get this knowledge from the study of some sane books written by certain good authors now available in the market.

No girl in her right mind wants merely a husband. She wants a man who will make life interesting and fulfilling.

An Ideal Husband.

Before a man intends marrying a girl he should have some means of providing her with a home.

The ideal type of man for a husband is he who wants to share everything he has with his wife. This includes his thoughts and his ambitions. Such a man takes his wife into his full confidence; she shares his worries as well as his joys. He explains to her his exact financial situation, and she respects her partnership in the family firm, and does not spend his earnings extravagantly. This man is gallant and courteous at all times; he lets the world know that his wife commands his respect and his admiration. He plans with his wife, travels, and other amusing and educational pastimes. Probably he takes great interest in the home; possibly he will help in the selection of the home furnishings, and evince interest in their arrangement. In other words, this man will take pride in his marriage. Men who feel they are hurried into marriage are not as likely to develop this attitude.

A woman should marry a man who is her intellectual equal. A man who is married to a woman who is superior mentally feels always a great sense of inferiority.

Physical beauty in men is far less needed than it is in women. Health and strength take the place of sheer beauty when men are concerned. Good manners are of course far more important than good looks.

The husband should be a good sport and an enjoyable companion. He should be a potentially good father, too, if the woman wishes to have children. As the association of the children with the parents is of utmost importance, the father will be the model for imitation.

Erotic Love.

Of course, there should be a strong erotic love attraction of the girl to the man. If marriage has any meaning and any idealization, it is not possible without this type of love. Unless a girl is frightfully repressed, she will know when she feels this passion for a man. To marry without this feeling constitutes a type of prostitution; while this is not to be condemned on any moral basis, and it is not expedient for the happiest of marriages.

Do not marry a man who wants a wife only for the comfort and convenience of a home; all he wants is a cheap cook, laundress, dish washer, and scrub woman. Let him know that such work is only a means to an end, and not the only interest his wife will have.

In certain countries at present a health certificate is required before a marriage license can be issued. This is not a bad idea at all, as it would remove any ignorance of disease. For example, if a woman has tuberculosis, it would not be fair for her to marry a young man; he would have the burden and the worry of a sick wife on his shoulders. The physical examination should be thorough, and it should be gladly undertaken by both the man and the woman.

The question of trial marriage comes up here.

Some writers urge the necessity of trial marriage. "Why not give the thing a try before deciding whether a lasting marriage is possible and desirable?" They argue that if a man and woman try out that type of life without the actual marriage

ceremony; then if the relationship is successful in the majority of instances, a wedding may be celebrated for the purposes of satisfying convention. If the relationship proves unhappy, it is not necessary to go to the trouble, the expense, and often the hypocrisy of the divorce court.

Some Don'ts Useful to Act a Good Bride.

Don't talk in a loud voice in public or in private.

Don't slander other people, especially other women.

Don't flirt with other men at all.

Don't criticize clothes, words, or actions of any one.

Don't treat the friends of your husband with scorn or indifference, even if you don't care for them.

Don't inquire minutely about your husband's activities, where he spends all his time, or any other strictly personal matter.

Don't tell little lies, nor big ones.

Don't act in a superior manner about anything.

Don't fail to express appreciation for gifts.

SEXUALITY.

There are three primitive appetites or instincts of man: *hunger*, *thirst*, and the *sexual appetite*. The first two persist throughout life; the last comes on at puberty, grows stronger during adolescence and wanes with age.

Most men have received their first information about sex and its function from lies, half-truths, and notorious stories, from obscene pictures or from other men who thought they knew it all but had only filthy ideas about sex, and that is all.

There is no natural impulse of man that is more universally abused than this all-important one of sexual love. From the lad at school, who with his associates, in secret indulges self-abuse, to the full-grown man the perversion of sex, is practised.

The knowledge of its right use is the most pressing need of the time, for it is only through the proper application of the functions of sex organs that mankind can hope for a purer, cleaner and healthier life (Read my book "*Necessity of Sex Education*" Price Rs. 2 only).

The causes for this abnormal exercise are numerous. The first great cause is the wrong understanding of the laws of reproduction, transmitted from parents to their children.

The next is the taking of too much of stimulating food and drink. The large quantity of flesh meats, together with eggs, pepper, spices, alcoholic liquors, etc., have a direct influence on the abnormal exercise of the sexual system. Overeating, the excessive use of animal foods, alcohol, etc., excite the passions and lead to their abuse.

Closely allied to stimulating food and drink as a producer of impure thoughts, is idleness together with the reading of sensational love novels, the constant seeing of

immoral or suggestive sex plays and pictures, and the association with evil-minded companions.

And last but not least, one of the chief causes of the abuse of the sex impulse and of many evils that result from this, is the ignorance of the masses and their false ideas about sex, which have been almost universal. Until recently it was not proper to mention the subject of sex in the home, or the school, and most young men and women have grown up in ignorance of the true facts. The testimony of teachers, juvenile court judges and others proves that boys and girls have gained what little they know about sex and the reproductive organs from obscene booklets, "quack" advertisements, etc., as well as from their misinformed companions in the school or street. And the results have been disastrous.

It may be here affirmed that in sexual intercourse principles of live-force are involved: First, the semen, which is secreted from the blood, which is capable of giving life to a new being, and which, if re-absorbed into the

blood of the individual, is capable of renewing life. Second, the nervous system is involved. In the act of intercourse through the abnormal development of sexual passion, a great quantity of nerve power is used up, which lowers vital resistance of the body, laying it open to all types of diseases. The man is thus left a sickly existence, a life of miserable failure, and perhaps an untimely death. (Vide my book "*First Sexual Impulse*" Price As.-/8/-only).

If self-abuse leads to such wretchedness, the promiscuous sex indulgence by the young or old, married or unmarried, results in far greater misery. Consider the utter disgrace to the higher position of a man when he enters the house of a professional prostitute or the room of a "kept" mistress! But apart from this, does he know the risks he runs? Does he know that practically all prostitutes public and private, are infected with either syphilis or gonorrhea, or both of these diseases? And once these diseases find way in the system they remain there indefinitely, unless treated early and long enough by a skillful physician. Does he know that syphilis may be transmitted

to the child of the person who becomes a victim to it? (For details read my book "*Self Cure of Venereal Diseases*" costing As. -/8/- only).

It is a fact to be noted, that on the first and perchance the only venture into the mire of prostitution, syphilis or gonorrhoea may have a hold on the victim for good, and nothing but a life of rigid continence, strict dieting, and right habits of living, purity of thought and cleanliness of body, with exercise and out-door life will help to divert the mind, and safeguard the body from the evil effects of sex perversion.

It is a common belief that a man and woman, because they are legally united in marriage, are privileged to the unbridled exercise of sexual appetite.

A man with great vital force is united to a woman of evenly balanced organization. The husband, in the exercise of what he considers his "marital rights," may place his wife in a very short time on the sickly list, unless he uses due self-control and reasonable forbearance. In the blindness and ignorance

of his animal nature he requires obedience to his desires; and not knowing the true law of nature in this respect, thinking that it is her duty to accede to his wishes, though perhaps fulfilling them with a sore and troubled heart, she allows him passively, but not lovingly, to exercise the dictates of his low and selfish nature, uncontrolled and regardless of the consequences—often to the permanent injury of her health and happiness. Such a man is guilty of prostitution.

There are women—abnormally passionate and often diseased—who, like such men, are endowed with strong animal natures, and who, when they marry, in the intense exercise of their lustful natures, soon reduce the husband to a standard that physically and mentally places him even below the brute; and long before the fulfillment of his allotted time on earth, he too becomes exhausted and faces an untimely death.

The exercise of abnormal sex impulse is known in its positive intensity by those who are newly married. The honeymoon is apt

to be a nightly repetition of uncontrolled and excessive sex intercourse, which, if the matter be regarded in its right light, is nothing short of legalized prostitution. It is true that the gratification of sexual desire is necessary as a rule, after the man and wife have been married some time; but there can be no growth into perfect love and affection in such a union when this excess is repeatedly practised, which often results in mutual disgust. It is necessary to a complete sexual congress that the wife have a natural desire for such, which natural desire occurs usually immediately after her monthly sickness. At this time all healthy married women have such a desire; and if she shows a wish for congress, and the husband accedes, a perfect union results. But if the husband demands his rights from the wife, who only yields through fear of the consequences almost the same effect in the man's brain and his nervous system is produced as by self-abuse.

A REASONABLE SEX LIFE FOR MAN.

Benjamin Franklin taught that exercise of the sexual functions is necessary to health:

This is a mistake; and it has done much harm. The boys and young men are still often told that the sex organs must be used to be healthy—that they will lose their manhood if they do not have sex intercourse with women; whereas the reverse is true. Manhood is seldom lost by non-use of the sex organs, but it may be and often is lost by long abuse of these organs or through the sex diseases.

Continence is practicable and healthful; it is proved so by the observation and experience of medical men and physical trainers. A part of the secretions of the sex glands is re-absorbed into the blood, especially during young manhood, with great gain to muscular strength and nervous energy. That which is not needed in the maintenance and development of manly vigour is occasionally discharged at night as a seminal emission.

For an unmarried man indulgence means self-abuse or prostitution, both of which endanger his health and rob him of self-respect. For a married man free indulgence means wasting energies of himself and his wife, and

clouding the happiness of both. The reasonable man finds, therefore, that the only way open to him is the way of self-control. Thousands of married men have found that continence is practicable for long periods when their wives have been pregnant. Continence is also practicable for unmarried men.

CONJUGAL HARMONY.

The pair united for love are adequately provided with the necessities of existence; and they possess health and capacity of happiness as well. Then what is wanting?

The answer must be "conjugal harmony." I do not mean incompatibility in the ordinary sense. The two may be of one mind in most respects and reciprocal in esteem. And yet one or the other is discontented, or both are disillusioned and unhappy. They will either accept their lot with mingled disappointment, hiding their secret distress from their dearest friends, or they will quarrel, abuse, and actively dislike one another for the rest of their lives, unless they are strong enough to sever the union irrevocably by legal divorce.

Man, the prime partner in passion, is accountable, in the great majority of cases, for the disastrous act in the drama of love.

Men who live in complete chastity are often high-minded and conscientious. But they frequently enter matrimony without the slightest inquiry concerning the psychology of woman they marry. I have known scores of married men whose ignorance in this respect was almost incredible. It is quite true that affection and tenderness in both husband and wife minimise to a certain extent the risks of ignorance. On the other hand, there are many recorded cases of serious physical injury and manifold disturbances due to unconscious errors throughout marital life.

Diderot said that he had "seen an honest woman shudder with horror at her husband's approach." Such repulsion is not uncommon, and it is often suffered during the honey-moon, and never forgotten throughout the whole of married life.

Writing upon the ignorance of husbands, Havelock Ellis states: "No one seems to have

told them that love is an act, and that to gain real possession of a woman's soul and body is a task that requires the whole of a man's best skill and insight."

I know a student who, though he has won high academic honours, is so lacking in the knowledge of human life that he believes that every husband is at times filled with a kind of shame and is obliged to exercise his brutal force upon the wife. This belief is not very uncommon. I would ask thoughtful men and women whether those who hold such opinions are worthy to enter the sanctuary of married love. Until their minds and hearts are purged clean from these repugnant feelings they are not fit for the kingdom of pure love. No force is ever required to make your married life happy. It is nothing but a mere art as explained clearly in my booklet, *Climax of Marriage Happiness*.

JEALOUSY IN LOVE.

All animals are jealous in love, and nearly all primitive people manifest the passion. Among civilised human beings, jealousy is most marked in the young as well

as in the old. By some it is considered the spice of love; by others it is described as the enemy of love.

Passion is impossible without an element of jealousy, and yet jealousy may kill passion.

Some thinkers have held that true love admits no jealousy. A people so highly cultivated as the ancient Greeks were so fearful of jealousy that they would not allow their wives to join the family table, if men visitors were present. And no well-bred woman went out of doors unless accompanied by a female slave.

St. Augustine said that "He that is not jealous is not in love." Jealousy is "the injured lover's hell." Heine killed a parrot because his Mathilde was inordinately fond of her pet.

Stendhal, a close observer of women, said that jealousy of a lover gratifies the feminine yearning for power.

Many attractive women, who frankly

enjoy the society of men and are quite conscious of their magnetism, find it difficult, even when they love one man sincerely and wholly to suppress the inborn craving for other men's admiration and attentions.

The little demon of doubt is often present in the mind of a wife, who conscientiously encourages her husband, on the basis of broad human sympathy, to act as a brother or father towards other women. Subconsciously she feels that pity is not altogether unrelated to love, and that close intimacies of souls may foster certain special yearnings in the minds of the two. She knows that men who profess close friendship for women usually disclose sex love in the end, and that woman's affection also very often assumes a deeper form.

THE POINTS OF ATTRACTION FOR MEN.

The real reason why almost every woman desires to be beautiful is to be acceptable to gratify men. Appreciation for colour is even manifest in insects that select the most brilliant mates; and it is a marked determinant in the choice of birds and in mammals.

Some men are entranced by copious tresses of hair, some by the eyes, others by sweet voices and still others by smiles and some other girlish movements. Moham-madans who veil their women in the public streets, are acutely sensible of the lure of beauty to all male beholders.

The first love for a girl in man is aroused through the sense of sight. Men wish to marry beautiful women; and no man has ever chosen a woman who is utterly ugly to his ideal charm.

Dress, as all women know, increases their natural attractiveness, and invites the glances of most men.

The voice also often has a killing effect on the hearers. A fine singer is never without admirers. Music undoubtedly is the food of love to many persons.

Karin Miehaelis, a Danish authoress says: "A woman will pass by who has no soul, but her artificial smile has a mysterious power to lure the best of men to painful desire."

The sense of touch plays a great part in the sex attraction. Every lover knows the language of tender caresses and their deep meaning. This factor in love is perhaps the most emotional of all appeals. The sudden grasp of the hand, or a kiss, can convey a whole volume of love and sympathy without one spoken word.

THE KISS AND LOVE MAKING.

What is the kiss? It is the Cupid's seal; the lover's fee; the first and last of joys; the homage of the life; the hostage of promise; love's chief sign; the nectar of Venus and the pledge of bliss and love.

A poet puts the following in the mouth of a lover addressing his sweet heart:—

'Tis not a kiss you give, my love '

'Tis richest nectar from above !

A fragrant shower of balmy dews,

Which thy sweet lips alone diffuse !

HOW TO KISS DELICIOUSLY.

(Husbands should see that these rules are strictly observed).

O, youngman, take your wife right in yours, and draw her gently to you; pass your left hand over her right shoulder, diagonally down across her back, under her left arm; press her to your bosom. At the same time she will throw her head back, and you have nothing to do but to lean a little forward and press your lips to hers, and then the thing is done. Don't pounce down upon her like a hungry hawk upon an innocent dove; but gently fold her in your arms, and, by a sweet pressure upon the month, express the blissfulness of your situation, like a bee sipping the honey from the lips of a fresh flower.

It is a general belief that the sweetest kiss is that which is imprinted stealthily without the knowledge of the sweat-heart. A passionate kiss should never be given in the presence of any other person.

A poet says:—

Kiss her gently, but be sly,
Kiss her when there's no one by,
Steal your kiss, for then 'tis meetest,
Stolen kisses are the sweetest.

A man of observation has given his
experience in the matter:

Beneath a shady tree they sat;
He held her hand, she held his hat,
I held my breath and lay right flat—
They kissed—I saw them do it.
He held the kissing was no crime;
She held her head every time;
I held my peace, and wrote this rhyme,
While they thought no one knew it.

There is a certain gluttony of kissing of
which many examples might be given. There
was once a jovial vicar who was such a glutton
for kisses, that when he obtained the wished-
for kiss, far from being satisfied he asked for
a score; and

Then to that twenty add a hundred more,
A thousand to that hundred; so kiss on
To make that thousand up to a million:
Treble that million, and when that is done,
Let's kiss afresh, as when we first begun.

A SIMPLE WAY TO KISS YOUR NEWLY WEDDED BRIDE.

If you'd enjoy the heavenly bliss
Extracted from a luscious kiss,
Then learn the art of arts most thrilling,
By catching, first, *the bride that's willing*;
And when you've caught her, as a test,
Just clasp her closely to your breast;
And if responsive to your greeting,
You'll know it by her heart's quick beating.
Then let your lips hers gently meet;
Take one long breath - *and then repeat.*

MARRIAGE IS AN ART.

In the moral sense it is wrong to marry without any knowledge of the art of marriage—that is to say, the art of love. The flirtations of youth in a way impart to young men and maidens some hints of the real passion of love. But it is a fact that in countries where flirting is most prevalent, the profoundest ignorance of the art of marriage is the rule.

I am entirely in agreement with the late Sir James Paget that the duties of husbands

need to be taught to men before marriage. We teach the simple arts of eating and cleanliness to our children. Yet preparation for the supreme offices of fatherhood and motherhood is almost completely neglected in every class of the community. I do not exaggerate when I assert that there is not a street in any town throughout the country, perhaps scarcely a household, wherein the evil results of this fatal neglect are not traceable.

Men, perhaps equally with women, endure years of disappointment, and sometimes sheer misery, through the want of this knowledge. The fathers who neglect to provide suitable instructions for their sons at the marriageable age, and the mothers who send their daughters in utter ignorance to the wifehood and motherhood, are gravely in the wrong.

Under the right and natural conditions, and with the considerate husband, a wife partakes all the wedded happiness enjoyed by her husband.

A bridegroom should realise that, added to natural shyness, a maiden enters into a married life with an utter ignorance that society has encouraged in her sex.

The loving woman who entrusts herself entirely to man for the reproduction of offspring, and who runs the risk of death itself in giving life, is placed in a terrible situation when the husband knows nothing of her sexual zones, and pays no heed to her definite needs and rights.

The woman requires tenderness, appreciation and wooing, when she has linked herself to a man.

Use the woman tenderly, tenderly,
From a crooked rib God made her slenderly,
Straight and strong He did not make her,
So if you try to bend, you'll break her.

She notes quickly even the slightest indifference on the part of the husband, and is quick to harbour the suspicion that she is ceasing to charm. The man who stops the methods of wooing after wedlock may be

warned that neglect of the art of love often leads to a wife's coldness, and sometimes to her inconstancy.

O, husband don't forget that your wife is the same girl you courted so assiduously a few ago. *Then* you would not have breathed a word to ruffle her tender feeling for the world; now you snap at her if you lose your necktie or the baby keeps you awake as if she were hardly human. She is *yours*, but not in the same sense as the dog is yours, to be kicked at will and petted at pleasure. The poor brute is in your power because you paid for him, so he *has* to stand it; but there is no market for women in this country and her heart and soul are in her own keeping and will remain there until you see fit to win them to yourself by fair means, not foul.

Between forty and fifty has been called "the dangerous age" for a woman, when the bloom of maturity may be manifestly fading. The woman when looks in the glass she marks the growing lines upon her face with a passionate regret.

Many women at this crisis develop queer fancies. They find their husbands distinctly lacking in attraction. Sometimes the husband's love remains undiminished, or it may have deepened with long association. And the wife yearns to live alone for a period; or she may discover a sudden violent passion for another man, often much younger than herself.

The husband's tact is very necessary during this trying period.

Don't be afraid to tell your wife now and then that you love her. She likes to hear it and it doesn't cost you anything. If she has faded, it has been in working for you; if she is in ill health, it is from no choice of her own; if she has grown older, do you imagine that you have grown younger?

It does not detract from your worldly greatness to love your wife. Gladstone never forgot to send his wife a daily telegram when he had no time to write.

Close attention to diet, rest, moderate

exercise, congenial occupation, and the study of rules laid down in my book *Climax of Marriage Happiness* will certainly dispell all discomforts and pains arising in that period of crisis.

● *The Woman's Part.*

A young wife who wishes to retain her husband's love and admiration should understand that the selfishness of man in matters of sexual or otherwise as often shown in the affairs of daily life, is due frequently to a want of proper knowledge rather than a moral defect. If he sometimes omits to kiss her, when she is in the humour she should not distress herself with the doubt that his affection is cooling. Such seeming apathy is often due to his absorption in schemes of work or business.

The wise wife should begin taking a lively interest in his affairs, and discuss business problems with him rather seriously and thus incite her husband to fall in love with her repeatedly. In happy marriage both partners

frequently discover new charms and virtues in one another, and courtship continues for life.

Woman is the universal consoler of mankind. Many a man, disheartened in the combat of life, feels strong again when a loved woman bids him take courage. Let women recognise that a man in love is easily influenced by affection, and that he, like them, also feels the pangs of indifference or neglect.

A writer in "Marriage As An Art" states: "Our first deep impressions are received from woman. She is the mother, teacher, nurse, and healer. Her beauty and her love are the chief incentives to activity in manhood. We fight the world to win her smile. Men are frequently as women shape them in childhood, in youth, and even in maturity. There is no limit to the potential influence of woman upon society."

The list of men who have been made by marriage is a long one. Carlyle's wife was of great assistance to him in his life work.

Martin Luther, speaking of his wife, said:
not exchange my poverty for all the

riches of Croesus without her."

And shortly before his death, Prince Bismark remarked of his wife: "*She it was, who made me what I am.*" Many a great man has owed and openly acknowledged his indebtedness to his wife for at least a part of his success in life.

SOME MARRIAGE RULES.

In primitive times, and among certain primitive races, today, marriage was, and is, unknown. Here and in many other countries today, a woman is still practically a slave to her husband. In present-day England it is possible for a man to obtain a divorce from his wife if she is unfaithful to him, but the same right is denied to the wife.

Marriage ceremonies are as widely varied as the people of the earth.

There are a few countries where marriage without any legal or church ceremony is sanctioned. For instance, Scotland, where a man and a woman are permitted to

announce, with or without witnesses, that they "presently do take each other for man and wife." The children of such a union are legitimate.

In the United States, despite general belief to the contrary, common law marriage, or marriage without witnesses is acknowledged.

'Once married, always married,' is the general code among civilized men. The everlastingness of matrimony is desired by the majority of people. It remains, then, for the contracting parties to weigh carefully the possibilities of future happiness or unhappiness before they enter into matrimony. Marriage is not a state to be entered into hastily. A man and a woman should, as far as possible, choose a compatible mate.

THE CAUSES OF MISERABLE MARRIAGE.

Age — Age is one of the prime factors to consider before venturing into marriage. No union can be successful between persons of too widely differing ages. Women grow

more rapidly than men, there is a safe rule for a woman to choose a husband from three to five years older than herself. It is very risky for a woman to marry a man younger than herself; it is equally bad for her to choose one very much her senior.

Take the case of an old rich man marrying a very young girl. The girl, with the glitter of gold blinding her eyes, believed that wealth could make up for young love. He thought that he could reclaim a part of his lost youth by mating with a young girl. Soon enough the girl learned that not even the wealth of kingdoms is a sufficient substitute for youthful love, and the man found that youth lives and dies in one's own self and that it cannot be even momentarily recalled by any such method as marriage with a child-wife.

What such a man wants is youth and gaiety about him; he is content to watch his young wife, and to revel in her as in some bright toy that he has been able to purchase. This cannot satisfy the cravings of the girl.

She wants love, passionate emotions and all the high physical contacts that proper marriage stands for. The older man finds his young wife too demanding. He cannot satisfy her longings. The girl finds only a shallow empty luxury. What happens then? The man goes back to his old haunts and clubs leaving the young wife, to her own devices, with money but no love. The endless leisure, turns her to outside amusements. She may seek elsewhere the love she is denied in wedlock. She is not content with the fatherly affection lavished on her by her aging husband. Naturally, she falls in love with one or many of the young men whom she can meet. Illicit affairs ensue, resulting in marital unhappiness, or in the murder tragedies that so frequently headline the news papers

There is no law but common sense to prevent these tragedies. There is no law that prohibits a man of fifty or over from marrying a girl of sixteen or so. Nor is there any way to make such a union happy.

Just as ruinous is the mating of a young

man with an older woman. The wife cannot awaken his proper sex vigour. Frequently she does not wish to. Women, when married to younger men, have often to mother them. Their natural desires being so long denied become completely dead. All of their sex-urge becomes transferred to mother-urge. They pass away the passionate longings of youth. Such longings are denied in youth through an unhappy union. All such a woman wants of a young husband is that he be a son to her.

When that boy-husband becomes man he wants some more healthy outlet for his normal emotional nature. He turns his attention to younger women, and finds in illicit affairs, the satisfaction that his older wife cannot give him.

It is hardly necessary to point out the social horror of these matings. Young girls and boys, married to older men and women, prey upon those about them. They seduce other young people with whom they come in contact.

Cultural Differences —The second cause of marital unhappiness arises from cultural differences. A millionaire may feel a real urge toward a pretty waitress; but that does not mean that they would make a happy couple, or that the passion once satisfied would remain. Many people have tried marriage on the theory that love alone counts; but none have ever succeeded.

We do not mean that a wealthy man cannot be happy with a poor girl, nor a poor man happy with a wealthy girl. If both are of equal cultural attainments, complete happiness may result. When the wealthy man marries the working girl he is thrusting her into an environment which is quite new to her. If the girl is educated, she will pull her on, and happiness may result. Too often, she cannot cope with the richness around her, and longs miserably for the things she is accustomed to. The husband grows ashamed of her ignorance of even ordinary customs. His wealthy friends snub her. In a year or so, the papers have another pitiable or sensational story.

When a wealthy man marries a girl who is poor, but whose family has had all of the cultural advantages of wealth and education, happiness can result, provided the couple are congenial. In this case, the girl understands the social usages to which the man is accustomed.

The poor man and rich girl tread on much more shaky ground. If the woman holds the purse strings, the man resents it, subconsciously or otherwise. But if the couple are sensible, and truly love each other, and are in all other ways companionable, such a marriage can be made happy. It requires great tact, particularly on the part of the women. It is a delicate matter, and only persons of wide vision and great tact can make it successful.

Barriers of Race and Religion —Negroes and whites are greatly different in their traditions. It is folly to expect that any member of any one of the two could find permanent companionship with a member of the other. There are two outstanding reasons why this

cannot be. The first is within the persons themselves. Their instincts and habits are based upon different cultures. The second comes from outside sources. Obviously, the young couple have to live somewhere. Equally obviously, they have to reside in the country of one or the other, or in a country populated by one or the other race. There is no country in the world where the white race and the black, are equally mingled on an equal footing. Society is antagonistic to such mixed marriages. No wonder that these matches never last.

I do not mean to condemn mixed marriages. I only hope to point out the difficulties attendant upon them, and little chance of happiness to be looked for in such unions. If, after mature deliberation, a man decides to marry a woman of a different race, let him do it. After all, it is an individual problem. But, if the couple hopes to find happiness, they should live as far as possible from old friends.

Religion is another point of difference,

the importance of which cannot be over-estimated. A Hindu cannot find happiness in a union with a Mohammadan. If both are indifferent and do not care about religious things, it may be all right. But too often such unions develop unfavourable opinions later.

One particular case comes to mind. A Catholic girl married a Protestant man. He was irreligious, and willingly agreed to allow the children to be brought up in the Catholic church. Two children came. When the children reached the school age, the mother wished them to attend the church school. The father refused to permit this. He was not able to send them to private schools. He said, 'only very poor children attend the local parochial school.' He would not permit his children to associate with them. The children grew up. The son, with natural leanings towards his mother, remained of her religion; the daughter deserted all faiths. The father and mother had spent all of their early life quarreling over religion.

Temperamental Differences.—It is the most common ground for marital unhappiness because so few persons give proper consideration to knowing the mate they are going to

marry.

A gay flirtatious man if marry a quite prudish girl, it will be to the ultimate sadness of both. If the couple are truly in love, and if they both possess tact, willingness and good sense, a common ground of happiness may be achieved.

There are at present certain women who do not want children. It is not quite true to say that every woman wants a child. Men are not usually as desirous of children as women are, but there are some men who are particularly fond of them, and others who dislike them. If a woman wants children, she should better be united to a husband who is willing to have them. If a man wishes them, he would do well to pick a wife who does, and not choose the butterfly type of girl whose sole ambition is to have a good time.

When two people are fundamentally incompatible, there is almost no way of their achieving happiness. The best way to avoid the unhappiness resulting from fundamental incompatibility is to consider carefully before

marrying, and to refuse to marry a person whose desires, culture, aims or age are such that he or she cannot fit into your scheme of life.

IGNORANCE OF LOVE MAKING.

The trouble about matrimony is the ignorance of love practices on the part of one or both persons.

The major fault lies with the parents. One wonders just how long parents are going to continue sending their children into the world equipped with a devastating ignorance concerning life's most vital problem. A large majority of the parents have suffered from this same ignorance, yet they in turn stand by and watch their children struggle with the same problem without offering a word of help. We can hear the parents answer that they are ignorant themselves. To be sure the fault goes farther back than one generation. But because our fathers' fathers and their fathers before them have maintained this absurd silence concerning sex—is there any reason why an intelligent modern generation

should pass on to the next generation the same ignorance? If young people had a proper scientific knowledge of their bodies and the sex-urge, nine-tenths of the sex crimes would certainly cease.

No man or woman has a right to marry until he or she is familiar with sex knowledge (of course only in theory).

Husbands reach their climax more easily and quickly than their wives. The average man does not know this; or knowing it, has no idea how to alter it. The result is misery for both. The girl, forced to submit to an act from which she gets no pleasure but is roused without satisfaction, becomes nervous irritable, and often loses her mind.

It is every husband's duty to see that his wife enjoys their love relationships as much as he does. Only by so doing can he insure her happiness and the happiness of their united lives. It is this failure to satisfy the wife that is responsible for a woman's unrest. It is this failure that turns many a woman

from the husband on the honey-moon. It is this failure that is responsible for so many mental troubles among young wives.

If the woman gets no satisfaction out of the love-relationship, she should say so to the husband and insist that her husband do anything that is necessary to give her the satisfaction. People must get over the feeling that there is something shameful about sex, and learn to regard it frankly as the beautiful thing in married life.

It is all too easy to find cases to illustrate this tragedy. There are, however, certain cases so frightful that they deserve mention.

There is an instance of a young couple who have been five years married. They were very deeply in love when they married, and still are. Both realise that they love each other, yet both are ignorant of the realisations. Recently, the young husband confessed that since their marriage, his wife has never enjoyed their marital intercourse even once. The husband completely ignorant of his wife's psycho-

lovg hurried through and having gained his own completion, left her excited and completely unsatisfied. Neither knew what to do.

On my suggestion the young husband studied my book "*Climax of Marriage Happiness*," and came to me just the next day, high in spirits to convey the hearty thanks-giving news from his wife and himself. Since then the couple feel quite happy and thoroughly satisfied.

THE PROBLEM.

People wonder why nervous breakdowns and all other nervous disorders are more prevalent among women than among men. *Sex* is the answer. The fact is that men satisfy their sexual cravings, and neglect to give the same attention to those of their wives. All of these disorders are merely the expressions of the sex-urge which has been denied satisfaction.

It is to be hoped that the day will dawn when these preachments will have their effect and when all young people will start out in

life fully armed with the proper knowledge through which they can gain contented sex-lives and, consequently, happiness.

Poverty —Poverty is the cause of much unhappiness in marriage. Young people marry in the absurd belief that two can live more cheaply than one. Of course it is untrue. Moreover against it is the fact that babies arrive so soon that, even were it true, it would be applicable for a very brief period. Then what is the remedy? It would be futile to recommend restraint from marriage, and even if such were the advice, it would be little heeded.

In the poor families, it is the women who usually guard the family funds. The husband turns over his pay to the wife, and expects her to provide for the family to the best of her ability. He may feel that he is earning good wages. But, the same sum of money, when she views it from its buying capacity, shrinks miserably. She does her best. He sees an ill-kept house, a dirty wife, untidy children, and very ordinary food. He grows impatient. He is sure that the money would

go farther if she used good sense. On the other hand, she feels that the husband is but a poor provider. She knows how much clothes and food cost. She becomes discontented. Here is the basis of the misery of poor people. Out of these misunderstandings grow the constant bickerings and arguments that utterly disturb the content of the home.

Once the initial mistake has been made, there is little that can be done about it. The mistake is the large family. The man and woman do their best to make both ends meet, but they can achieve nothing when handicapped with a large family. If a young couple marry on a very small income, the first thing for them to guard against is a large family. If they want children, they should limit their desire to two.

FACTORS OF MARRIAGE HAPPINESS.

There are two prime factors absolutely essential to marital happiness. The first of these is a complete and thorough knowledge of sex and ~~love practices~~. The second is a careful choice of a fitting mate. Young

people must learn not to rush haphazardly into marriage. To make marriage a satisfactory state is the biggest problem facing civilization today. Yet all of our culture is combined to make this desirable end unattainable. *It remains for the youth of the world to scorn the dead traditions of the past, and to set up a new standard of morality which will lessen the chances of failure in the matrimonial adventure.*

A person who claims that he fell in love with a certain girl the moment he saw her, is not quite correct. He is merely saying that her physical attractiveness was such that she aroused his desires when he first saw her. It is impossible to really 'fall in love with any person the first time you see him or her. Physical love is but a very small part of real love. It is, of course, the most important part of love but it soon fades. No one can tell upon the first meeting whether another person is compatible. A girl may have all the graces, and still fail to be a fitting companion for the man who finds her so alluring at first sight.

It is well to remember that almost every normal man is physically attracted to practically every girl he meets, but it does not mean that every girl can make an ideal wife of the man.

Successful marriage has to rest on a firmer foundation than mere sex attraction alone. Sex attraction brings two persons together. It cannot keep them together unless there is a mental bond also.

Successful marriage is based upon five things, all of which are essential, and without any one of which happiness cannot be attained. These are (1) *compatibility of age and culture*, (2) *compatibility of temperament* (3) *compatibility of development* (4) *a full knowledge of sex and love practices* and (5) *physical love between the persons*.

The last of these is always the first to reveal itself, since, as I have said before, almost any attractive woman can arouse this passion in any normal man.

Of course, the first essential is an abso-

lutely complete knowledge of sex, and this can only be gained by determination on the part of every young man.

The first requisite to a happy union, as said already, is knowledge of sex. The physical lure will come without any trouble or thought, and will help the young people to know each other, and to learn whether or not the other requirements are fulfilled by each person. The study of some reliable sex books is of utmost importance for every youngman married or about to marry.

MARRIAGE PROLONGS LIFE.

Marriage and, along with this, motherhood, I do most decidedly regard as the ideal •for every young woman to aim at.

Whilst I am an ardent advocate of what is popularly termed "birth control"—and realising how in many cases this is necessary not only in the physical interests of the woman, but also in the physical interests of the children—yet I have not the least possible sympathy with those young women who, from

the moment they are married, set their minds completely against having any children. I am, of course, not referring to those women who are physically unable to have children and are thus told by the doctor they must not have any. I am not referring, most obviously, to those women who are unable to conceive, but I am referring to those women who are physically able, but just simply won't bear children. To them I would say that the day will come when they will regret their present attitude, for a life without issue cannot reach its highest aim and can hardly be said to have been well spent.

A woman cannot be said to be really and truly a woman in all that the name implies until she has become a mother, for it is the state of motherhood that brings out the qualities that are so essentially womanly.

Professor M. Gruber (Munich) in his article, "The Hygienic Significance of Marriage," says: "There can be no doubt that monogamous permanent marriage is morally as well as hygienically the best system for the gratification of

the sexual desire. *Marriage is in the first instance, like all our modern social and civilised institutions, an arrangement which is of the highest benefit to the health of the married persons themselves."*

I have just been reading in connection with this subject a most interesting article in the October 1929 issue of "Good House-keeping," by Dr. Cecil Webb Johnson, on "Problems of Spinsterhood."

The writer states:—

"The ordinary, normal woman has a perfectly healthy and natural desire for wifely and motherhood. This is understandable, for Nature has expressly arranged the human body for the propagation of the race, and the wish to mate is one of the deep-rooted fundamental instincts. The gratification of this instinct by means of matrimony with a beloved partner tends to prolong not only the life but the youth and beauty of a woman. A happy wife, unless she is worn out by too much child-bearing, preserves the bloom of youth far longer than does the chaste spinster. After the thirties, the virgin begins to fade, her contours become less rounded, and she begins to take on that dried-up, angular appearance which is so typical of the unsought."

Unless an outlet is provided in other healthy channels a mere repression of the sexual instinct seriously affects the average woman both physically and mentally.

Civilisation has refined and educated, but the primitive instinct of sex is just the same. This finds its legitimate expression in marriage and where it does not find its expression, where there is just mere repression, there you will get women who are far from A1.

Dr. Johnson expresses it strongly, but nevertheless truly, when he states: "It seems that the suppression of the sexual instinct in normal women is attended by many evils, including hysteria, neurasthenia; spinal irritation and mental instability. In insane asylums there are always three or four spinsters to one married woman."

SEX DEVELOPMENT IN MEN AND WOMEN.

The incompatibility that exists in domestic life is recurrently emphasised. The larger part of this distressing discord is primarily due to unequal sexual promptings and plea-

tures. It becomes evident when a careful study of the two persons directly involved is made.

The two sexes do not start equally in their development, and the conditions under which development progresses are vastly different for a girl and a boy. The girl inherits the disposition to disregard matters of sex, and whatever propensity there may be to investigate the subject, is discouraged by association, for women generally do not discuss this topic.

Youngmen and boys talk of these matters more freely and tell many stories that are woven about the sexual relation, though the truth is often perverted and very seldom told in its entirety.

The Effect of Mind.

The mind controls all physical processes and conditions. When the attention is drawn to certain acts or things, the organs which perform the function suggested take on activity, and a personal longing is incited.

To illustrate what I mean: The sight of something known to be good to eat awakens an appetite that would not otherwise prevail; the hearing of martial music inspires patriotism and moves one to keep time; and the mental concentration upon any part of the body may be the cause of such constant physiological activity as to make the condition a pathological one.

The conditions are such that the thoughts of the boy and youth are recurrently attracted to sexual matters, while those of the girl and maiden are diverted into other channels, which causes the development of the sexual system to be retarded in the female, but to be enhanced in the male.

The Effect of Conscience.

Conscience very largely plays a part in the production of sexuality.

Sooner or later a boy becomes conscious of pleasurable sensations and a certain amount of sex feeling. It is not likely that he will require any specific instructions about the

production of those sensations to which he is by nature predisposed, though he will, by his associations with other boys, not be lacking in opportunities for learning.

Tendencies in Girls.

With a girl it is altogether different. The upbringing of the average girl is of such a nature that in the course of events she is not so apt to discover for herself what causes the peculiar sensation of sexual excitation, and the chances of learning from another are also small when compared to those of the boy.

Thus we see that the conditions by which sentiment is evolved and physical conditions are developed are so widely different in the 'case of a young man and a young woman. Thus we find at the time of marriage a great difference in the sexual status, which makes the principals very unequal in sexual capacity. But they must needs be developed into greater equality if harmonious relations are to be secured and maintained.

Discord.

It is in this way that sexual inequality is produced, and that many a young married couple find themselves on the rocks of matrimonial discord ere they have been married very long. Then the old, old story repeats itself: the husband finds an interest in some young woman outside his home. I feel very strongly on this subject, I have stated again and again that if the sexual life of a man and his wife in the home were satisfactory illicit relation would most probably never occur. If marital life at all times gave pleasure to both husband and wife, it would be treasured for the mutual happiness it affords.

There are scores and scores of women today, married, who are living lives that can be neither healthful nor congenial, and whose homes are lacking in a fundamental requisite for happiness.

A REAL MARRIED LIFE.

Assuming the husband and wife to have been united under the conditions mentioned,

they would then live quite harmonious and lovable married life.

But unfortunately, where one couple is thus united, there are a hundred thousand or more that are not; and, as an almost certain result, there follows unhappiness in some one or other of the cases. Now, if those married but not mated would notice and follow a few plain and easily observed rules, they would do much toward stopping so many troubles that mar the married life as exemplified at the present time.

The first great requirement necessary in those whose desire is for a perfect married life, is that husband and wife come to a definite and conclusive understanding regarding *reasonable and controlled sex relations*.

A life of self-restraint is pre-eminently a true and noble life while a life of sexual license and excess leads very far from the union of two "hearts that beat as one."

It should be decided by the husband that with the wife should rest the question as to

the time she wished for sex relations. If this is agreed upon between the husband and wife then they have made a long honey-moon and a real married life.

Of great assistance to the observance of this rule of self-restraint between husband and wife, is the occupying of separate beds.

Especially should wives, when they imagine their husbands have ill-used them, avoid recounting their troubles to some "dear friend". The only sensible way is to go directly to the husband, and in a quiet manner to tell him her supposed grievances. It is often true, that the husband is entirely ignorant of the pain or trouble he is inflicting; and he requires only to know the fact to prevent a repetition.

When anything has occurred that appears in the remotest way to disturb the harmony of married life, immediately should the party at fault make a full and open confession. It is hard for some to do this—especially men—but it is the only true way of reparation. Confess and promise to try not to repeat the offense.

Another requirement, in those who desire a pleasureable married life is employment. It is necessary to our existence that we work. Work, rest and recreation are essential to health, happiness, and both physical and mental growth.

If a man or woman have not sufficient physical or mental work to keep them employed during the day, mischief will surely result.

Every day we meet with persons who in their families are cross, ill-natured, dissatisfied, finding fault with everybody and everything—whose first greeting in the breakfast room is a complaint.

If you are not comfortable, not happy now, under the circumstances which surround you, and wish to be more comfortable, more happy, your first step should be to seek a change of disposition, and then the other things will follow—*without the greater wealth!*

To a newly-married couple, it is a necessity, as a rule, to their happiness that in commencing home-life everybody be excluded

therefrom—mothers, fathers, sisters, brothers, aunts, etc., who do not help making up the household. The presence of any one of these relatives often prevents, in a thousand ways, the growth into a true married life. Mothers-in-law especially, have a reputation for starting little troubles and differences between husband and wife.

HAPPY MARRIAGE.

A Happy marriage is the ideal which practically every young woman looks forward to. This is the most important theme with which, from girlhood, she builds her airy castles. The fact, that marriage is so universally anticipated in the feminine mind with the highest expectations and hopes, is significant. To the student of human nature, it warrants a healthy optimism in the institution of marriage notwithstanding the relatively large proportion of failures and tragedies that are strewn in the wake of matrimony.

We see that there are some married people who live in a perpetual state of bliss. But we

know that there are many others who lead quite an unhappy life. How the married youth can be made eternally radiant and repturous, is a subject of great importance to those who are married or are going to be married. A happy marital union strengthens one's physical, mental and spiritual faculties, while an unhappy one wrecks one's entire existence; and scars of such a marriage are most likely to remain with one throughout life.

It is the lack of knowledge of the physical and emotional nature of a woman which has been the cause of much of the marital woe.

A young man takes it for granted that his wife who loves him dearly will be ready to submit, and will welcome sex expression whenever his unbridled passion gives him the desire. He cannot understand that there are times when she would show all the physical manifestations of love without entering at all into the most intimate relations. There are also times when her sex instinct is submerged and to arouse it means much effort; and to cause her to complete a love episode at such

times will be an outrage against her instinctive desires and physical requirements. Sexual indulgence under such conditions is harmful to both husband and wife.

Often on her wedding night the bride is sorely, disturbed by her husband showing no consideration for her modesty, and no delicacy that a virtuous girl has a right to expect—nothing but brute passion. Many young men take lightly, the desires of the bride for the occasion. Young men are often so inclined to approach their brides, or their wives even during years of married life, as if they were prostitutes, and that they were only for the pleasures of the men, who could enjoy them with uncontrolled violence. If there be an expression of objection the men frequently are ready with accusations of wavering love. If there is a complaint of physical distress the selfish husbands are very likely to give no heed to it.

You often hear of a bride complaining of her inconsiderate husband to her lady friends, a few hours after her wedding-night experience.

It is just such brutality that brings about a psychic shock. All that would have suited for a beautiful and harmonious married life, in all its phases, has been blighted within an hour, or a few hours, at the most. The latent love, emotions and capacity for receiving and giving the love expressions have been chilled, *perhaps killed for want of understanding.* Many husbands are able to reclaim the love thus chilled however, if they learn something of the essentials of proper marital conduct and of the wife's rights.

Many a bride of previous good health finds her health wrecked by physical injuries received by an inconsiderate and over zealous husband. Many times violence has been the cause of inflammations, displacements, severe hemorrhages, and mental shocks, particularly when the wife is not properly adjusted by preparatory love-making, which is just as much a part of the complete love act as is the specific sex act itself.

If the wife is properly prepared for the first introduction of the love episode by time,

(read my book *Climax of Marriage Happiness*) she will be receptive and ready for the relation. When she is properly prepared she will be so fully aroused that she will demand gratification, and her organs will be in such a condition of acceptability that the relation will be the least harmful. Sometimes these favourable means of preparation may not be sufficient in case of great disproportion, in which case extreme politeness on the part of the husband is most necessary.

Excesses are common after marriage, and especially during the first few weeks, and particularly where there is ignorance of the subject of sex hygiene. Excesses are very much more likely to be when the man and wife are fortunate in having discovered harmony during the act. It has been often observed that if the nerves are hereditarily weak or if they have been weakened by wrong living, and over gratification they result in grave nervous disorders.

If the heart is weak, it becomes weaker when the body has been deprived of the vital

fluid that is squandered so freely, especially the calcium and phosphorous, so necessary for normal heart action. General strength is thus bound to be lowered, and the muscles weakened by frequent seminal losses.

It has already been explained in my sex books that one drop of seminal fluid equals in vital elements sixty drops of blood. Considering so many drops of semen that are discharged at a time, there are many "ounces of blood" lost with each discharge.

Beyond doubt there is more frequent sex contact when there is co-operation between the husband and the wife—when each responds fully during the act. Such connections, in moderation, are always healthful, for there is an interchange of vital magnetism, electricity, and that unknown form of vibration between the two that is a definite health factor. I might not be misunderstood here. It does not mean that it always is healthful, for when it does reach the stage of excess it is as harmful as when the response is one-sided.

Often a wife is denied the right and the

pleasure of sexual gratification because of ignorance of sex rules on the part of her husband. She is considered "cold" by the male, because he has not been able to arouse her or, if aroused, carry her through the loving sex episode as a matter of fact. Almost every woman is capable of making full response when approached properly and led through the love episode in such a way that her full instinct is aroused and every pulse heightened towards her normal grand explosion.

A man should feel great humiliation when he selfishly receives gratification from his wife without at the same time fathoming her erotic depths and giving her the same physical pleasure that she provides for him.

Unless the married man has learned the art of love making in all its beauties and possibilities, he is not a complete husband ; and under such conditions he should hesitate before making his wife submit to the uninteresting self gratification.

Often the so called cold and passive

women possess such depths of emotion and sex passion that, when fully awakened by proper approach and erotic conduct by their husbands, they equal in beauty of sex expression any other woman. Therefore the husband should try to discover her possibilities, for perhaps she has infinitely more than some he has held as his ideal in this respect.

The abuses and mis-uses of sex relations by the husband usually bring a punishment such as is deserved. The sex health is destroyed in most cases if continued for some time, and usually there is destruction of the affection of husband and wife for each other.

The lack of sex attraction is one of the greatest causes of friction in marriage, and might well be called the greatest cause, and this is the chief cause of divorces.

If both husband and wife receive the highest physical sensation, but the latter submits frequently upon the demand of the former and is not thoroughly satisfied the antagonism is created much more quickly than

when both receive full gratification and are no more desirous for it.

A NEW DISCOVERY.

A doctor of Germany has found out that drinking milk from the breasts of girls increases the health and happiness of the couple.

According to a newspaper report, a rich merchant in Prague kept two young girls at the same time, for the purpose of drinking their milk, from which he derived much strength. He asserted that the girls were essential to the keeping-up of his health.

A school teacher sucked his wife's breasts for 5 to 8 minutes, 3 time daily, first always stroking the breasts towards the nipples. In 8 days he obtained milk, which afterwards flowed copiously. The health of the woman improved and she gave it as her opinion: "What a pity it is that everybody is not yet ripe for this splendid idea."

A merchant, already plentifully blessed with children, obtained milk from his wife in

3 days and has lived sexually since March 1903 without a conception taking place. This account lays emphasis at the same time on the good health of both the parties and concludes: "In conclusion I must express my highest admiration for your discovery".

A Woman related to Dr. Reinhardt that her husband was sexually very weak, but when she gave him the breast he experienced a high degree of excitation,—higher than when he touched her sexual parts.

A gentleman states.

"My wife asserts that the sucking gives her an agreeable sensation, or rather a feeling of ease and comfort, but from the readiness with which she let me suck the second time I fancy her sensation was one of lively pleasure, for during the short time of our married life she has not yet peremitted any sort of intimate touching for reasons I need not give."

It is said that a woman's milk is curative of various diseases of the one who drinks, and also of the woman from whom it is sucked.

Dr. Reinhardt of Bremen reports that a dyspeptic under his orders took no other food than woman's milk, and that he cured an internal complaint, of long standing, in a young woman by prescribing that her husband should drink the milk from her breasts. In ten days the woman was cured, though her case had up to then defied every remedy.

Polak relates also of the nomadic Persians that the women are in the habit of visiting the towns, where they offer their milk for sale for the public market, as strengthening medium for aged men.

A Young married man writes (24-11-04):—
“We have lived in the “Marriage of Happiness” since the 6th instant. My wife always experienced a pleasurable excitation, which contributes, however, to heighten the sexual excitement. . . It unhappily resulted yesterday that, after the sucking, my wife was so roused to desire for sexual intercourse as to beg it of me.”

THE NECESSITY OF CHILDREN.

There is so much talk about unhappiness in married life. Some people have estimated

that only about five per cent of the marriages in the world prove happy. We are left to infer that the other ninety-five per cent have found the partnership, into which they entered so full of joy and hope, to have been a failure. It is very common to hear a woman say, "If it were not for my children I would not live with my husband another day."

It is a fact that marriages between people of mature age are liable to be more happy and lasting than those made by unprepared youths.

If boys and girls must marry without preparation for their future life, then at least, an innocent girl would not be allowed to marry an utterly incompetent man.

In every business except that of marriage and parenthood preparation and education for the position are required. No man would be placed at the head of a manufacturing concern until he had mastered every detail of the business. No man would be allowed to teach school until he had gone through a period of preparation and training so that he

was fitted and well qualified. Before anyone is engaged for an important position, the employer investigates the references and qualifications of the applicant. But this is seldom the case in marriage contracts.

The foundation for a divorce often is laid on the night following the wedding ceremony. Many a girl is married without any idea of the relationship of the sexes. On the wedding night the man forces his attentions upon her so violently that she is filled with disgust. There are many brides who enter upon their new life with no idea of the relation of the sexes. They think their life after marriage is to go on as before and are surprised and shocked at the real events. Many a bride conceives the idea that her husband is not like other men, that he is a brute and is so ashamed of the occurrences that she never confides in any one and so goes on crying out her misery in solitude.

There is such a great difference between men and women in regard to their sexual desires. A man has his desires awakened at

a very early age but a girl frequently has no knowledge of the meaning of sexual desires until after marriage. Then it has to be developed.

During the first few months of married life, the young couple should talk over together all matters of mutual interest. The bride should have a clear understanding of her husband's income and of just how much can be allowed for household expenses, and then they should live within their income. Too many couples make a mistake in living a little beyond their means with a constant struggle to meet expenses. Such a course can end only in misery. The old and much discussed question of an allowance for the personal use of wife should be settled at once.

The honeymoon usually passes only too quickly. The man settles down to his work and takes the love of his wife for granted. It has been said that love is only an incident in a man's life, but a woman's whole existence. At any rate, it is true that the wife often expects the arduous love-making of the court-

ship and honeymoon to continue forever, and, when the man settles down to the routine of life, she thinks he is growing cold and spends many unhappy hours worrying over the thought. The man who would live a happy married life must be the married lover. If he would have his wife respond to his love-callings, he must keep the arts of the courtship days, must become the permanent lover who gently leads up to the love act by kisses and caresses.

In many cases after the first few weeks of married life, the man becomes so engrossed in his business that he does not have much leisure time to spend with his wife. After the rapture of the courtship and honeymoon, this seeming neglect is often experienced and at first the wife spends many hours weeping over the loss of her husband's love (as it seems to her). Then she gradually grows indifferent and when finally the man emerges from his business cares and wants the affection of his wife, he finds she has grown cold. Instead of following the method of his courtship days, he rushes off to find consolation

elsewhere. The troubles now make their appearance, and woe to the happiness and contentment of both husband and wife. The man who wishes to retain his wife's love never must forget to show his appreciation of her. Many a man tells others how comfortable it is to go home and find dinner ready, his wife and children at home, but he neglects to tell her the same thing and she thinks she is not appreciated.

There is no home complete without children, and every true man and every true woman hopes to have offspring sometime. No couple should marry who did not expect to have children unless there is some constitutional defect which makes such a course impossible or undesirable. Children bring the husband and wife closer together and complete their happiness. The complete home is the happy home.

GRAVE MISTAKES.

A charming girl, eighteen years of age, was married to a young man a few years older. Within a few weeks she came to

with the complaint of a discharge (leucorrhœa) and painful urination. The examination resulted in the diagnosis of gonorrhœa, which already had extended to the uterus and tubes. The husband was consulted, who denied the possibility that she could have been infected from him as he did not have the disease. Close questioning revealed the fact that two years previous he thought he had a slight attack of the disease but, upon following the advice of a druggist, the discharge disappeared within a few days and he really doubted if he had gonorrhœa. His case is typical of the many.

A great many men have only a mild attack, consider it no worse than a bad cold which must be stopped as soon as possible. They follow the advice of friends or someone who is not competent to treat disease. As a result, although the symptoms have disappeared, the germs still lurk in the deeper tissues and upon marriage or after a few excesses they reappear. Perhaps the man does not notice any disorder but there are enough

germs in the secretions to infect the woman who, as a result, enters upon a lifetime of misery. This is one of the countless tragedies of a careless marriage. So many of young men, we find, contract gonorrhœa and, although the disease apparently may be very mild, yet not one of these youngmen is fit to marry until he has had a microscopic examination which shows him free from the germs.

No man has a right to do anything that will bring misery upon another. No man has a right to take away the privilege of motherhood from any woman. Yet that is what he is doing when he infects his wife with gonorrhœa. No man ever knowingly or willfully infected his wife. It usually is done ignorantly and "innocently." Probably the man contracted gonorrhœa before he was aware of its disastrous tendencies. He has become so accustomed to hearing his friends speak about having a "dose," hearing them laugh about it and tease each other, as though it were only a matter of a little temporary annoyance, that he regards it lightly. He

even has heard a man speak of contracting a dose several times with no bad results. So when he contracts the disease, he follows their advice, uses remedies to "dry up" the discharge, thinks he is cured and gives no further thought to the matter.

It should be impressed upon every young man at an early age that gonorrhœa is not the simple disease it often is considered to be, but is a disease of far-reaching consequences. We need to give publicity to the real facts so that boys will not ignorantly carry with them to the marriage-bed the germs of everlasting misery and sterility for their brides.

Prostitution is as old as the world and it is useless to expect to banish it during this generation or the next, although long steps may be made in that direction by persistent effort. Men will continue to visit prostitutes and will contract gonorrhœa. Therefore, we must meet facts as they are and not as we would like to have them, and dutifully and urgently sound the warning note so that when men do contract gonorrhœa they will

go to someone who is competent to treat it, someone who will not make light of it and dry up the secretions in a few days, leaving the germs to bring future misery. Gonorrhœa needs treatment for weeks. It needs constitutional treatment. No one can be certain he is cured until the microscope proves that fact.

At any rate the use of *Steno's Gono-Syph Oil* before and after every *exposure* is necessarily recommended.

For some unknown reason there has been established a double standard of morality, one for the man and another for the woman. Should the man transgress from the straight and narrow path, he is excused, for he only has been "sowing his wild oats." Should a young woman follow in his footsteps, she is cast into outer darkness, out of "nice" society. She is considered as the filth of the earth and given no chance to redeem herself.

There is the need for an awakening in the fair sex and with their newer demands it is probable that they will demand equality in

this vital matter. The men who are not too selfish will appreciate this effort on the part of women to protect their sisters from reaping the misery which grows from the wild oats sown by thoughtless youths.

But there are other things besides disease to be considered in the marriage relationship. There are many problems that must be solved by every newly married couple and the solution cannot and will not be the same in all instances. Among the labouring class it is taken as a matter of course that the husband should earn the money to support the family, while the wife keeps the house and cares for the children. Under this regime there is an equal division of labour. Both have their work and neither has any complaint on that score.

In a business partnership between two men one may look after the selling end of the business while the other looks after the management and buying. Each is equally important, but, although the man who does the selling takes in all the money, it is no

more his than it is his partner's.

Some men seem unable to see the marriage partnership in this light. They talk about "giving" their wives money as though they were objects of charity. The wife has to ask permission to buy even the necessities for herself. Sometimes she has to almost beg for money to buy decent clothing for the man's children. This is not right. The money taken in by one partner should be considered as belonging to them equally, and the two together should decide upon the expenditure. If the man is allowed money for cigars, tobacco and other luxuries, the woman should be allowed an equal amount to spend upon any luxuries she craves.

MAN'S DUTY TOWARDS FAMILY.

It too often is the case that the father leaves the training and care of the children entirely to their mother. He considers he has done his full duty if he provides them with the necessities and comforts of life.

The most fortunate boy in the world is

the one who has a chum in his father. Such a boy seldom will go far astray. In fact he will, in the truest sense of the word, be a MAN.

From the time a boy begins to talk he is an eternal question-mark. Among the first words he learns is *why*. He is told not to do something and he asks "why". He is told to do something and he asks "why".

This "why" is as natural as it is for a boy to live or breathe. Naturally, at first, his father is his ideal of wisdom, so first he inquires of his father, and, if he finds his father ready to give him an answer, he goes no farther. If, however, his father finds it too much trouble to explain things to his son, he will go elsewhere. So it happens that when, at a very early age, the boy begins to inquire about some things relating to sex, it is the loafer who usually give him his information. All through his life, the boy finds that the moral people, those who should have led him aright, are silent, while the vulgar are ever ready to give information. So it happens that

his earliest knowledge of the most sacred of relations is obtained from one who looks at things in a coarse manner. Is it any wonder that the boy forms wrong ideas and is led into paths where he should not go?

The man who will become a companion to his son, enter into his life, his plays and his trials, who will become in thought a boy of the same age of his son will be well repaid for his efforts. The man who will watch this development and guide it as he would guide the growth of a young tree, so that it may grow straight and strong.

If the father does not take his rightful place as the companion of his son, someone else will start the boy in the direction opposite to which he should go; someone else may so bend and distort the boy's mind with wrong ideas that, instead of growing straight, it will be crooked, broken in places and eaten with worms. A boy must pass through years of training, he must not be allowed to acquire wrong methods. He must be taught by a wise teacher, and that wise teacher should be

his father. It is one of the rights of parenthood to assume this position of teacher.

But the boy is not the only child in whom the father is interested and in regard to whom he has his duty. Too often the father leaves the entire care and training of his daughter to her mother, but this is not right. Times have changed during the last generation. The mother is the product of generation and the daughter of another. The opportunities for the misleading of young girls are greater than ever. Often the mother is ignorant of the dangers that await her daughter, for she has been too much at home, has lived a protected life and is not aware of the temptations her daughter is bound to encounter.

If parents only will meet their children half way and be close friends and companions to them, they need have no fear of their sons and daughters drifting away as they grow older. There should be perfect confidence between parents and their children. A child should be certain of sympathy at all times. He should feel that his well-meant questions

never will be repulsed.

One day a little boy on his way home from school heard some things concerning the *relations of the sexes*. He inquired of his father concerning their meaning. The father slapped his face and said, "Don't let me ever hear you speak of such things again." Later, when this boy needed the advice of his father he could not bear to go to him because of this repulse, and so obtained wrong advice elsewhere.

Do you father know who is the companion of your children on the walks, to and from school? During the course of the day, as you walk along the street, or go about the various offices, do you not notice the children making themselves marry by their careless talk? Do you not hear men making slighting remarks about them? Of course you do, but at the same time are you certain what your own children are doing? Is your child not making mistakes and being led in wrong paths? Forewarned is forearmed. If your son does not know of certain experiences that he is bound to meet, he will not know how to

combat them. He will be like the general who is surprised by an attack from an unknown ambush where danger was not expected. It is the father's duty to know that he is given the weapon of knowledge before hand.

Man's rights towards wife.

The rights of a man in regard to his wife are quite commonly misunderstood. His rights do not include the ownership of his wife's body. He has no right to compel her to submit to excesses at any time, and especially when she is not in a fit physical condition, as during menstruation or for several months after childbirth. Many women are made chronic invalids because of a too early resumption of the marital relations. She is not a doll-baby to be played with like a toy, nor to be fed and clothed like a baby. She should be an equal partner in the business of life and give full measure for what she receives. It is the man's right to aid her in developing her talents, to keep her mind and body in a perfectly healthy condition so that she may achieve that highest of positions, that of wife

and mother.

THE NECESSITY OF COHABITATION.

Some people wrongly believe that sufficient cohabitation is necessary to physical health. A moderate amount of sexual gratification seems to have a beneficial effect upon the entire system after the age of maturity. This can be obtained in no other way except through marriage. Masturbation or self-abuse is degrading. Marriage only allows natural, unstimulated sexual desires and accomplishes that which is necessary for health.

Unmarried men, especially in large cities, are constantly in such surroundings where they have their sexual desires stimulated. Among the things that contribute to arouse erotic thoughts are the exhibitions of suggestive pictures, and some of the moving picture shows. This constant stimulation of the sexual desires, without appropriate relief, has a harmful effect upon the young man's nervous system. That is why marriage is necessary to men and women whose position places them in surroundings where they have

their sexual desires stimulated. The constant stimulation and secretion is a tax on Nature, who is not able to take care of the extra amount of secretion by absorption. As a result there are pollutions, or night losses, which are a source of annoyance and worry to the man. The nervous system is upset and it is claimed by some that this is the cause of the greater part of the nervous troubles of young unmarried men. Such an individual has his only care in a congenial marriage. People happily married are not greatly tempted by erotic surroundings. A person having temptation presented can resist and also not place a strain on Nature, if he can relax the organs and relieve the strain in the normal and legitimate manner that Nature intended by intercourse between husband and wife.

Continence should be absolute until marriage. A man who never has indulged will not have the same temptations to meet as he would otherwise. It is possible for a young man to remain continent even after indulging if he lives the mode of life that does

not tend to excite sexual desires. Soldiers during battle do not suffer from continence, for they have nothing to arouse their desires and no time to dwell upon the thoughts of such pleasure.

Therefore it may be drawn as a conclusion that it is possible, and desirable, for a man to live a continent life if he will control his mind so that it does not dwell upon erotic thoughts. There is a superstition that if a man does not exercise these organs frequently he will lose the use of them. This is wrong absolutely. The breasts of a woman do not lose their power of producing milk even though they be not called on for many years. The same fact is true of the testicles. However, as soon as a man is mature and able to take upon himself the cares of a home, it is better that he marry someone who is suited to him physically as well as mentally.

THE MARRIAGE OF THE UNFIT.

In these days of scientific advancement attention is given to every other phase of our daily lives. Our food, our drink, our houses,

our clothing, our furniture, everything in fact except this one important subject, has received its share of attention. By the time a boy leaves college he is well prepared in some special line of work and ready to enter his chosen speciality and make a success of it if he applies himself. At any rate his failure will not be due to lack of knowledge. In the present age boys are trained for every business except that of fatherhood. That is supposed to be a matter of instinct and not of careful consideration.

The father whose daughter is about to enter matrimony investigates the financial and social standing of his future son-in-law, but he seldom inquires closely as to the health of the man. Even though he knows the man has a reputation of having "sown his wild oats " he does not consider this any detriment. No thought is given to the risk the girl is running of having to pay the penalty of the wild oats.

No man should become a father who cannot and will not observe the demands of

temperance in all things for the benefit of his family. Yet, by allowing marriage of the unfit, without sterilization, we give permission for them to bear children to become a burden upon the community.

There should be a laudable attempt made by several individuals and organizations to require a medical certificate of fitness for marriage. All colleges and schools require a complete physical examination of all students. It will surely be a great movement in the right direction.

THE LIMITATION OF FAMILY.

Most of the people here have been taught to believe that it is the duty of every married woman to have all the children that "God gives" her. It is totally a wrong belief. It will render the next generation quite weak and specially it will make the wife premature old. (Study my two books "*Family Limited*" and "*Your Future Strength*.")

In an army a general would prefer to have a handful of trained men rather than

twice the number of incompetent men. In an office two trained workers can accomplish as much, or more, than half a dozen who have not been trained. It is the same in every line of business, in every walk of life. It is quality not quantity that counts. So it is with children; it is better to have a few healthy, mentally strong children than to have twice the number who are weak physically or deficient mentally.

There are being brought into the world every year hundreds of children who never should have been born at all because they came into life so handicapped and had to fight against such severe odds that they feel their life nothing but burden to themselves. They will be a burden to themselves and to their community until their miserable lives are ended. Children of mothers who are below par physically, who are worn out by too frequent child-bearing always are weak and ailing. They seldom achieve either physical or mental strength. A woman has no right to have a child every year, for she is not able to regain her strength between times and

has not sufficient vitality to nourish the child. The man who insists upon his wife bearing numerous children except under the best of conditions is a brute.

There are a great many women whose health is ruined or who are made invalids for life because of attempts at abortion in order to prevent too big a family. This desire to prevent a large family is not entirely selfish. As one woman remarked to us the other day, "I would willingly have a dozen children if I felt I would be able to support and educate them." In primitive days when every one lived on a farm, it was possible for a man to bring up a large family even though he was not endowed with wealth. But in these days of strenuous living and never ending struggle against poverty, when every child must be taught to be a specialist if he would achieve any success in life, it requires a struggle to bring up a child properly.

In every community there are unlawful abortions performed nearly every day, sometimes by a midwife, sometimes by an un-

scrupulous doctor, and at times by the woman herself. It is impossible by law to prevent woman refusing to bear numerous children. Would it not be better to teach them simple and sanitary methods of prevention than to have them ruin their health and perhaps lose their lives by abortions or attempts at abortions?

A great many young men would like to be married but they cannot see how they are going to support a family for several years. They, perhaps, could maintain a little home for two but they have to consider the danger of an ever-increasing family.

Among some youngmen the thought of future financial trouble frightens them. As a result they postpone marriage and as a further result they visit houses of prostitution, and as a still further result, contract one of the venereal diseases. Then, as a final result, when one of these men does marry some innocent girl, she is infected with the disease and perhaps rendered sterile, or the man himself is incapable of procreation. There-

fore the deduction is that the knowledge of prevention of children is highly necessary for the health of husband, wife] as well as the children.

All boys and girls, no matter what their station in life, should have a course of instruction which includes the care of their own body with special reference to the generative organs. They should have a clear understanding of the sex relations and the privileges and responsibilities of marriage. They should understand the necessity of moderation and of obeying the laws of hygiene.

Every girl should be taught the care of the expectant mother and the care of the woman after the birth of her child. (Vide my book *What Every Bride and Mother Should Know*) She should have a thorough course in the care and training of children. Then, when she is fully prepared, she should be given the privilege of deciding when and how many children she should have when married.

Every boy should be taught the science of fatherhood. He should be taught the

anatomy and physiology of his generative system. He should understand the dangers of self-abuse and excesses. He should be warned of the venereal diseases and understand their far-reaching results, so that he will not bring misery upon his bride because of his thoughtless desires. It is by imparting such useful knowledge early in life among the boys and girls that we can expect happy and healthy marriages in the future.

SEX INTRICACIES SOLVED.

Q. Will you please explain some of the problems that a girl and a boy have to face the first night after marriage.

A. The sexual relations on the bridal night, is the most important event in the whole life of the bride. Upon the result of this experience depends in a large measure her whole physical and mental reaction to future sex relations, either for a long time to come, or even permanently.

There are many types of women, representing widely different degrees of sexual

sensitiveness, vitality, curiosity and enlightenment.

Women who have been informed upon the subject and have had their curiosity aroused so that they are prepared, and perhaps anxious to participate in the consummation of the marriage, offer no problem in this instance. By their preparation, they have found the solution when the husband is equally well informed, to one of the most important problems they will have to encounter.

We must consider the status of the young woman who has only a vague idea, and possibly an ill-founded one, of what sexual intercourse will mean to her. Furthermore, some women are extremely sensitive and nervous. Others are tender, and the rupture of the hymen, if it should be somewhat resistant, may cause considerable pain, if the utmost care is not shown.

In this case, the complete act of coitus should not be attempted at first. It is better that the hymen be gradually stretched, to avoid a painful tearing away of the membra-

nous obstruction. Several nights may be required to bring about the complete intercourse without shock or injury. And the man who shows this consideration and care in initiating his bride will never have occasion to regret his foresight. He may be sure that the woman of his choice will always remain grateful for his restraint.

After the first coitus, which represents the beginning of the practical education of the woman in the conjugal relations, there is still a considerable period which calls for extreme care on the part of the husband.

Love, as has been explained, is more expressive in the woman than in the man. With her, it is expressed in caresses, embraces and in less sensual evidences; where as in man, it is more centralized in sexual passion.

The husband should remember that the sex desire of his wife should correspond with his own before the sexual act is undertaken. Compulsion of an unwilling partner is a decidedly unhygienic and unethical procedure, destructive of conjugal harmony.

Repetition of this offense is liable to lead to serious consequences, such as a positive loathing for the husband, and an acquired hatred for sexual intercourse. (For a clearer description read my book, *Climax of Marriage Happiness*).

Q. What is the difference between sexual passions of men and women?

A. In man the condition of sexual desirability is readily aroused, but in woman it is aroused only at the periodical high tides of sexual vitality, generally just before and after menstruation.

In the early weeks of marriage the erotic factor is more important than at any other time, except during the initiative bridal night itself. During the honeymoon period, the mental qualities of the bride are extremely sensitive to impressions, and her sexual passions also are excited to the full.

The future of marriage may be made full of happiness, or irreparably marred, by the early experiences. Sometimes a condi-

tion of frigidity is produced in a wife during the first few weeks of wedlock, because in sexual connections the husband generally gets rash and forces his hasty entrance into the wife.

Of course, there are some women quite exceptional who are more passionate, and whose nature demands more frequent satisfaction.

Q. How often should the sex connections be had by a married couple?

A. There is no question asked by married people more often than the frequency with which the sexual relations may be engaged in, to assure the most beneficial results to both parties.

This question cannot of course, be answered hurriedly because of the wide difference in individual temperaments, physical and mental dispositions, ages, climate, diet, and other factors. It is quite readily understood that sexual indulgence which would be normal for one person may be either excessive or

inadequate for another.

It is generally agreed that for normally constituted people at the height of their sexual powers, intercourse may be engaged in beneficially not oftener than twice a week. Many men of average vitality may think that they can safely exceed this limitation, but it is always best to avoid the possibility of excesses. A conservative policy in regard to the expenditure of vital sexual energy is always desirable. ✓

Furthermore, by applying the principle of wooing before each sexual embrace, the relations will be more satisfying and the periods between may be longer than if the act is performed merely as a means of furnishing a physical climax.

As the couple grow older they will find it desirable to lengthen the period between each act of coitus. Generally speaking—and again here are always exceptions—after forty, the sexual relations may well be limited to once a week, and in later years, say after fifty, to

once in ten days or twice a month.

If the sexual act is a great nervous and emotional strain on the woman resulting in a state of exhaustion, the effects of which remain for several days, then coitus should be engaged in less frequently. In cases of this kind, it would be well for the man to learn to adjust himself to his wife's sexual requirements, so that these ill effects are avoided.

Moderation is always a safe rule of conduct in any field of life's activities. In no branch is this principle more valuable in its application than in the realm of sex.

There are some wives, quite exceptional but not rare, who are so robust sexually that they make inordinate demands upon the husband.

If the husband finds himself so mated, he should discuss with his wife their respective problems, and if she has best interests at heart, she will recognize the necessity of co-operating in the policy of moderation. In any event, the husband, if prudent, will not

permit himself to be overtaxed by excessive indulgence.

In all cases of unequal sexual vigour, it would be well for the more robust mate to accommodate himself or herself, as far as possible.

Q. What are the periods of great excitability?

A. Malchow states: "In practice it will be found that always when there is sexual excess, it occurs either at times when the relations are illicit, or temporary, in which the utmost efforts are exerted to derive the greatest amount of pleasure within a limited time; or when the marital relation has been assumed after a life of continence."

Married people who confine their relations within the family, practically never, indulge excessively in sexual relations after the novelty of the situation has worn away and they have become accustomed to each other.

Q. Should the couple indulge in inter-

course during menstruation?

The fact that many women are more amorous during menstruation than at any other time brings up the question of the desirability or undesirability of intercourse at this period. For very good reasons, sexual congress should be refrained from during menstruation.

In the first place it is unhygienic and unesthetic; and in the second place it is apt to lead to congestion of the uterus and other parts of the woman's generative system; or it may be the cause of catarrh in the urethra of the man.

Q. Is there any harm in having coitus during pregnancy?

A. It is the opinion of the leading sexologists that intercourse during pregnancy is not harmful to the woman if proper care is observed. It is true that certain theorists and extremists advocate complete abstinence during pregnancy. This demand, however, is unreasonable and compliance with it to the

married people who are used to regular intercourse is rather a hardship that is altogether uncalled for. To deprive the husband and wife for nearly eleven months (counting the six or seven weeks after the birth of the child during which abstinence is necessary) of the relief in nervous and emotional tension that follows sexual intercourse would be an unwise interference with their love-life.

The sexual relations may be continued with customary frequency during the first four months of pregnancy, but it is advisable to moderate their intensity. For the following three months, it would be well to engage in coitus at rarer intervals, and great care should be taken to avoid pressure upon the uterus and intensity in the act. During the last two months, it is best to desist from intercourse. The period of abstinence should be continued for at least six weeks after the birth of the child.

Q. Is the normal sex instinct harmful in a woman?

A. We will take as an example two

young women—both physically equal in childhood—both possessed of the same natural sex instinct. We will make this the starting point. The first young woman from her earliest days seeks to respect her body. She looks well after her health, is careful of herself in all ways: she works, and in her working hours she takes an interest in what she is doing. Then in her hours of recreation, she develops social interests. She always aims at keeping herself under control. What is the result? Simply this, that her normal sex instinct whilst present, scarcely ever gives her any concern. It is there, but it is under control. All the time her sex is in her favour, for as I have stated in the book, sex impulse in the female is not so constant as in the male. And so the young woman in question can go on in a normal state of health through life, even were she never to marry. What I have just stated is a fact backed up by physiological and psychological evidence.

Not so with the other girl. She is neglectful of her health, does not have the same degree of respect for her body. She chooses

girl companions of her own way of thinking. She wants a good time, and she realises that to have this she must mix up with young men. With them she goes—she picks them up in all sorts of dubious places, and associates with them, often alone, in still more dubious places. What is the result? There is, in her case, a constant excitation of the normal sexual sense.

The result is obvious. Either she will give way and indulge in promiscuity, or else she will ultimately ruin her health by a constant suppression of her sexual desires, and then we get what is all too common in some women—sexual neurasthenia. There will be disturbed mentality, despondency, and recklessness. A certain form of hysteria is common in such cases. Anæmia, sleeplessness, thinness—these are all conditions produced. Masturbation is another form of “relief” resorted to, a habit harmful which weakens self-respect.

I think it will be clear from the above that a normal sex instinct is in itself not harmful in a woman.

Q. For the future happy and healthy marriage is it necessary that we should have plain talk with our children?

A. We all know that there are some things that are right for us to do under certain conditions, but which would be very wrong under other conditions. All people who desire to live clean lives and enjoy good health have frequent baths. But you have noticed that when you have your bath, other people are not invited to be present not even your father. This is because our bodies are sacred. We wear clothing that our bodies may not be exposed to the gaze of other people.

One of the most pure and sacred things connected with life is God's beautiful plan of bringing little children into homes. It is so sacred and pure that good people seldom speak of it, and never in a light and foolish way. It is for this reason that you have never heard your fathers and mothers speak of it. It is not wise for little children to talk about how children come into the world except to their parents. When you are older

you will understand better why this advice is given to you. Many men and women, boys and girls, have not carefully trained to be good. They get angry and quarrel or fight, use bad language, and do many other wrong things. They use coarse language when they talk about the story of life, or tell it to others. When little children hear these people talk about the story of life, their little minds and hearts are filled with bad words and very wicked thoughts. In this way many little boys and girls "start wrong," and they are sure to have a hard and painful struggle to rid themselves of impure thoughts, words and habits in after life.

It may not be very long before some schoolmate or someone older than you will say, "I know something that you don't. You would like to know it, and I will tell you, if you will not tell your father and mother about it." Now, whenever someone wants to tell you something and asks you not to tell your father and mother, you may be sure that it is wrong, that it will injure you, and most likely it is false. Father and mother

would advise you to say to them, "I don't want to hear anything that I cannot talk about to my parents." The parents on their parts would do it best if they impart straight away the necessary instructions pertaining to sex to their youngones in some sane and proper method which may not lead astray the young minds. Most easy, homely and practicable methods are explained in my book "*Necessity of Sex Education* "

Q. Why do the people sometimes practise Abortion in their homes? Is their no remedy for it?

A. Abortion is a very unpleasant subject and I hate to refer to it But it exists, and every medical man and every social worker, knows that it exists on no small a scale. Even in my post bag I have at times letters from people, married or unmarried as the case may be, stating that woman is pregnant and that it is not desired that a child shall be born. What can be done, they ask. Sometimes it is an unmarried couple who have allowed themselves to be carried away by passionate desire, and they are panic stricken with the

fear of forthcoming shame and disgrace. Sometimes it is a married couple who are in the depths of poverty and to whom an addition to the family would be an almost impossible burden. To these questions there is only one answer. "Abortion is a crime, and the procuring of abortion is punishable by a long term of imprisonment for all parties concerned."

Conditions are such in many homes to-day that a fresh pregnancy is regarded as a dire misfortune, as a curse instead of blessing, and the neighbours pity the poor wife instead of congratulating her. And it is a well known fact that the poor mother, in her desperation, is only too often tempted to resort to illegal and dangerous measures in order to get herself "out of trouble," as she regards it.

I take this opportunity of emphasising the wrongfulness and the danger of this criminal action. It is clearly wrong, because we are now dealing with a new life, and to procure abortion is therefore akin to murder. But I fear that until methods of contraception are widely known among the poorer classes, the

evil will continue to exist. I do not propose to deal further with this very unpleasant subject but I do commend to all my married readers the study of my two books, "*Family Limited*" and "*Your Future Strength*."

Q. What is bundling?

A. *Bundling* was a quaint custom, by which a young couple, who contemplated marriage, were permitted to spend one or many nights together in same bed.

Sometimes the system was designed as a test of chastity, and as a chance to conquer temptations. It had been a constant practice of nuns and priests in the early times. The vow of celibacy was taken by nuns and priests. And so they slept together to defy temptations. But the results were not favourable, as so many pregnancies resulted from the practice.

The bundling couple went to bed together. Each one—man and woman alike—was wrapped up ceremoniously in blankets and other bed clothes. They were then left alone, without removing the blankets—to defy temptations all night.

In early times, among certain people in America the custom existed as a trial for marriage.

If the couple enjoyed sufficiently together, they announced, that they were ready to go ahead and get married. If either did not, he or she announced the fact, which released both of the bundlers for further bundling, with other women and men. It was quite possible for one man to bundle all of the girls in a community, and for one of the girls to be bundled by every available unamrried man.

Countries have grown wiser now, and the bundling system has gradually given way to modern petting as a substitute.

Q Should the child be told?

A. *Utter disregard of Sex Knowledge to the child is very dangerous.* Some times a child puts a question to his parent, "Where have I come from?" Few parents give correct reply to such questions. They say "You came from under a cabbage leaf," or "Were purchased for a loaf of bread," or "Fell from sky in a big shower of rain." It is all deplorable.

A poet writes:—

Q. Where did you come from, baby dear?

A. Out of the Everywhere, into the Here.

It should rather read as follows:—

Q. Where did you come from, baby dear?

A. Out of the Uterus, into the Air,

*The Result of the Lack of Sex Knowledge
among the boys.*

The boy was told by his parents and nature adult teachers that sex was wrong; and no one should look for happiness from it. In the vast majority of cases, the male went elsewhere for his teaching. First to his boy companions. They taught him the gutter philosophy of love: how to have a time by himself, and how to approach prostitutes and women of loose morality (and, usually, of low mentality). After marriage they take to their wives too often, the germs of some venereal disease that may fill the wife's body thereafter with misery instead of happiness, and may blind her unborn children, and corrupt their blood in loathsome ways.

Q. Can the Prostitute teach us the proper sex relations of marriage?

A. The idea of the prostitute, since she has a night's trade still in front of her, is to conserve her bodily energy, and keep away from the man any thrill. She misteaching man as to its nature, and symptoms speeds up his process to get rid of him, so as to turn to another patron. Thus mistaught, the man becomes the husband and makes a mighty muddle of marriage.

Q. Is marriage a sacrament?

A. Some people say, "Marriage is a sacrament, made in heaven."

A sacrament is a special ceremony, commanded by religion for the spiritual benefit of individuals.

On this some one wittily observed, "If marriage is a sacrament, it must be good for you—one dose good, two doses better, and so on. Why not take the sacrament every other day?"

Q. Is courtship before marriage, not recommended?

A. Some people believe that the free meetings of the would-be couple before

marriage cheapens the woman.

Now we are getting close to the real root of the objection. When the word "cheapens" is used, it points accurately to the fact that something is for sale, or has been sold. The price is "cheapened": how can one speak of a woman, as being "cheapened"?

This traces back to the origin of marriage. Early in man's history, the male of the human species matched his strength against the female, established that he was superior physically, and followed hundreds of ways for the enslavement of women, out of which the modern woman is slowly emerging; and out of which many backward races have not yet emerged. Woman became a property; of her father, before she was married; and of her husband, afterwards.

Marriage in Greece was wife-purchase. Women were given away as prizes for especial prowess; they could be bought like cattle. The daughter's wishes were never consulted; her father, who was the owner, was the only person involved. Early Rome showed a similar situation: the woman could be sold, lent, or treated at her father's or husband's whim. Woman, was brought up to the bargain counter, and offered for sale—that is, for

marriage. Her price varied according to her family, her good looks, her youth, her accomplishments, her manners, and—most of all—her chastity.

Woman is not for sale any more, in the eyes of intelligent women and men. She is a free agent. She can give herself; she will never sell herself. A gift can not be "cheapened," for it has no price. Her meetings with the would-be husband cannot cheapen the woman. In the eyes of intelligent people, it, to the contrary, renders her more priceless.

No modern civilized girl would ever like the idea of being treated like her sisters of the past, and would certainly like to have some meetings with her would-be husband to judge whether their's shall be happy marriage or not.

Q. Is a virgin's embrace curative of syphilis?

A. There were many superstitious ideas connected with intercourse with a virgin. It is a widespread belief (entirely absurd, of course) that intercourse with a virgin can cure syphilis; this accounts for many outrages on young girls. Of course, the virgin's embrace is no more efficacious in ending syphilis than it can stop hair from falling, or cure the hookworm.

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